

# THE TWO WORLDS

A JOURNAL DEVOTED TO

## SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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THE AGNOSTIC JOURNAL, Nov. 9th, has the following kindly notice: "E. W. Wallis, the well-known spiritualist, has recently held a debate in defence of his 'ism' with J. Grinstead, and the report of the debate has been published in pamphlet form. We recommend the pamphlet to the attention of all who are anxious to know the best that can be said for spiritualism and the worst that can be said against it. Mr. Wallis is the colleague of Emma Hardinge Britten of *The Two Worlds*, and an adept in the spiritualistic controversy."

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**Accrington.**—26, China St., Lyceum, at 10-30; at 2-30 and 6-30.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., at 2-30 and 6-30: Mr. Johnson.  
**Barrow-on-Furness.**—82, Cavendish St., at 6-30.  
**Bentley O'rr.**—Town St., Lyceum, 10 and 2; at 6-30.  
**Bentley.**—Wellington Street, at 2-30 and 6.  
**Beehton.**—Conservative Club, Town St., 2-30 and 6: Mrs. Mercer.  
**Belper.**—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Local.  
**Bingley.**—Wellington Street, 2-30 and 6: Mrs. Crossley.  
**Birkenhead.**—144, Price Street, at 11 and 6-30. Thursdays, at 7-30.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6-30.  
**Blackburn.**—Art School, Paradise Street, at 9-30, Lyceum; at 2-30 and 6-30: Mr. Wyldes.  
**Bolton.**—Bridgegate Street Baths, at 2-30 and 6-30.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6.  
**Otley Road,** at 2-30 and 6: Mrs. Summersgill.  
**Little Horton Lane,** 1, Spicer St., 2-30 and 6: Mrs. Riley.  
**Milton Rooms,** Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Craven.  
**St. James's Lyceum,** near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mrs. J. M. Smith.  
**Ripley Street Manchester Road,** at 11, 2-30, and 6-30: Mr. Wright. Tuesday, at 8.  
**Bankfoot.**—Bentley's Yard, at 2-30 and 6: Mrs. Wrighton.  
**Birk Street, Leeds Road,** at 2-30 and 6.  
**Bowling.**—Harker St., 10-30, 2-30, and 6: Messrs. Thresh and Firth. Wednesday, at 7-30.  
**Norton Gate, Manchester Road,** at 2-30 and 6.  
**Brighouse.**—Oddfellows' Hall, at 2-30 and 6: Mr. J. B. Tetlow.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30 and 6-30.  
**Trafalgar Street,** at 2-30 and 6-30.  
**102, Padham Rd.,** Developing Circles, Mondays, Thursdays, 7-30.  
**Burton.**—Colman's Rooms, Market, 2-45 and 6-30.  
**Byker.**—Back Wilfred Street, at 6-30.  
**Churnwell.**—Low Fold, at 2-30 and 6: Miss Tetley.  
**Cleckheaton.**—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Crossley.  
**Colne.**—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. E. W. Wallis.  
**Consett.**—Asquith Buildings, at 2-30 and 6: Mr. Newton.  
**Darwen.**—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. G. A. Wright.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—Vulcan Rd., 2-30 and 6: Mr. Milner. Monday, Public Meeting, at 7-30.  
**Eccleshill.**—Old Baptist Chapel, at 2-30 and 6-30: Mr. Bloomfield and Mrs. Metcalf.  
**Exeter.**—Longbrook Street Chapel, at 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.  
**Halifax.**—Winding Rd., at 2-30 and 6-30: Mrs. Gregg, and on Monday.  
**Haswell Lane.**—At Mr. Shields, at 6-30.  
**Hockmondwick.**—Assembly Room, Thomas Street, at 10, 2-30 and 6: Mrs. Russell. Social Meeting, Thursdays, at 7-30.  
**Henton.**—At Mr. Livingstone's, Hetton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15.  
**Huddersfield.**—8, Brook Street, at 2-30 and 6-30.  
**Institute,** John St., off Buxton Rd., 2-30 and 6: Local.  
**Idle.**—2, Back Lane, Lyceum, 2-30, 6: Mr. Campion.  
**Jarrow.**—Mechanics' Hall, at 6-30.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mr. Hepworth. Assembly Room, Brunswick St., at 2-30 and 6: Miss Walton.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mrs. Menmuir.  
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**Leicester.**—Silver St., at 2-30, Lyceum; at 10-45 and 6-30: Mrs. Barnea.  
**Leigh.**—Newton Street, at 2-30 and 6.  
**Liverpool.**—Dulby Hall, Dulby St., London Rd., 11 and 6-30: Mrs. Groom.  
**London—Bethnal Green.**—7, Cyprus Street, Globe Road: Wednesdays, at 8 prompt, Mr. Vango.  
**Camberwell Rd.**—102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—27, Leslie Rd., at 6-30. Wednesday, at 7.  
**Clapham Junction.**—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 8. Wednesday, at 8. Saturday, at 7.  
**Edgware Rd.**—Carlyle Hall, Church St., at 7. Closed till Jan. 5th.  
**Buxton Road,** 195.—Monday, at 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—23, Devonshire Road, at 7: Mr. Long.  
**Holborn.**—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.  
**Islington.**—Wellington Hall, Upper St., at 7.  
**Kentish Town Rd.**—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.  
**King's Cross.**—258, Pentonville Hill (entrance King's Cross Road): at 10-45; at 6-45, Mr. J. Burns. Wednesday, at 8-30, Social Meeting.  
**Marylebone.**—24, Harcourt St., at 10-30 for 11, Mr. Goddard; at 8, Lyceum; at 7, Mr. McKenzie. Monday. Music, songs, and dancing. Tuesday, at 8, Mr. Burns, Phrenology, with experiments. Mr. Dale, Friday evenings.  
**Mile End.**—Assembly Rooms, Beaumont St., at 7: Open Meeting.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Notting Hill Gate.**—9, Bedford Gardens, Silver St., at 11, Service and Discussion; at 8, Choir; at 7. Choir Practice at 68, Cornwall Road, Bayswater, Fridays, at 8.  
**Peckham.**—Winchester Hall, 88, High St., at 11 and 6-30, Mr. J. Veitch; at 8, Lyceum. Saturday (28th), Members' Seance, at 8-15. Monday, at 8-15. Inquirers welcomed.

**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mr. D. Summers.

**Longton.**—Coffee Tavern, Stafford St., at 6-30.  
**Macclesfield.**—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Green.

**Collyhurst Road,** at 2-30 and 6-30: Mrs. Stansfield.

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**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30:

**Granville Rooms,** Newport Road, at 10-30 and 6-30.

**Morley.**—Mission Room, Church St., at 2-30 and 6.

**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Miss A. Walker.

**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 6-30.

**St. Lawrence Glass Works,** at Mr. Hetherington's: at 6-30.

**North Shields.**—6, Camden St., Lyceum, 2-30; at 6-15: Mr. Gardiner. 41, Borough Rd., at 6-30.

**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30.

**Nottingham.**—Morley House, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. Schutt.

**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Schutt.

**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6.

**Parkgate.**—Bear Tree Rd., at 10-30, Lyceum: at 6-30: Mr. Armitage.

**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Wallis.

**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.

**Rosstenhall.**—At 10-30, Lyceum; at 2-30 and 6.

**Rochdale.**—Regent Hall, 2-30 and 6: Mr. Swindlehurst. Wednesday, at 7-45, Public Circles.

**Michael St.,** Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.

**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 8 and 6-30, Mr. Brown. Wednesday, at 7-45.

**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.

**Scholes.**—At Mr. J. Rhodes', 38, New Brighton Street, at 2-30 and 6.

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**Steelmanthorpe.**—Board School, 2-30 and 6.

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**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Kitson.

**Station Town.**—14, Accolm Street, at 2 and 6.

**Stockport.**—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Local. Members' Circle, Monday, at 7-30. Public Circle, Thursday, at 7-30.

**Stockton.**—21, Dovecot Street, at 6-30.

**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.

**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30.

**Monkwearmouth,** 8, Ravensworth Terrace, at 6.

**Tunstall.**—18, Rathbone Street, at 6-30.

**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6.

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**West Palton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.

**West Vale.**—Green Lane, at 2-30 and 6.

**Whitworth.**—Reform Club, Spring Cottages, at 2-30 and 6.

**Wibsey.**—Hardy St., at 2-30 and 6: Mr. Bush.

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## THE ROSTRUM.

### SPIRITUALISM IN SOUTHAMPTON.

FROM causes which undoubtedly determine the prevailing tastes, customs, and hence the psychological tendencies of certain districts, it has hitherto seemed evident that spiritual gifts and spiritual philosophy have found a much more favourable field for their exercise in the North, than in the more Southern and Western portions of this island. In the hope that the tide—without actually turning—may overflow and irrigate the mental fields of the loveliest of the English counties, we note with pleasure a series of communications which have recently appeared in a leading Hampshire journal. In these, several different writers detail their spiritual experiences, and though, to the well-informed spiritualist there is nothing new or startling in these cases, the fact that they occurred *spontaneously* and in scenes and situations evidently uninfluenced by the contagion of their neighbours' ideas, gives them a special interest. It may not be amiss also to call attention to the evidently concealed methods by which the spirits from the higher spheres operate upon great numbers of persons in similar ways. The following extracts are taken from the letters of a very voluminous writer who modestly signs his communications "NEMO." In the course of one of his latest letters he says:—

"Some time ago a leading firm in another port determined to start a branch at Southampton, and for that purpose sent to this town two brothers. They were both gentlemen of high education and culture; and fully up to their business. The eldest had just been married; his brother lived in the same house, which, I may add, is situate near the Avenue. The lady was of good parentage, of marked moral culture, and far above any ordinary superstition. She was seated, crocheting in her drawing-room one afternoon, when she was greatly alarmed and surprised by a voice behind the chair saying,

'DO NOT GO.'

She jumped up to confront the intruder, gazed around the room, and found, to her astonishment, that she alone tenanted it. She immediately rang the bell for her maid, who, in answer to inquiries, told her that no one had been to the house, nor could any one possibly have spoken to her as she thought. Banishing the incident from her mind, she proceeded with her work, and later on joined her husband, on his return from business, at the dinner table. Her husband explained to her that his father, who managed the chief business, had gone for a holiday; that a strike had occurred amongst the men; a ship was waiting to be discharged, and, as there were heavy demurrage charges, he must go the next day to see to the matter. Then the warning voice recurred to the lady; she told her husband of it, and right eloquently did she appeal to him not to go. Next day, however, he went, and the lady, brave woman as she was, made the best of her position. In the afternoon she was sitting in a chair facing the entrance to the house; suddenly looking up, she saw her husband coming up the garden path. Delighted at his unexpected return, she jumped from her seat and rushed to the door to give him a hearty welcome. When the door was opened no husband

was there; nor, indeed, had any one been seen near the house. This so alarmed her that she dressed and went to the office, where she told the story to the other brother. He laughed at her fears, administered what consolation to her he could, not forgetting to twit her with the fact that she could not bear her husband out of her sight for twenty-four hours. A telegraph messenger entered, and handed a telegram to the brother—it asked him to proceed to the other port directly. He tried to send the wife home in a cab, but she refused to go, rather would she accompany him. When they arrived at their destination the truth came out. The gentleman had tried to help his men with a heavy piece of timber. The front man slipped and fell, and the others got clear away, but the unfortunate young man fell beneath the whole weight and was jammed to death. Just as the spirit fled from the body his wife had seen him walking towards their own front door?

### THE EXPLANATION.

"I repeated this story to a self-called psychologist, a well-known professor of mesmerism in Southampton, and he assured me that there was nothing peculiar in it. It was the case of a man who, just departing this life, felt an extraordinary desire to communicate with another person on earth, and the result was he manifested himself to that person, 'not, perhaps, to the naked eye, for you know that spirits are more mentally than visibly seen.' He then wished to give me instances, showing that at Southampton, over and over again, it had been demonstrated that spirits do communicate with persons on earth from the unseen world. His story is so extraordinary that I give it at full length, assuring my readers that he gave me what was to him proof upon proof of its accuracy. My informant was studying mesmerism, and was by no means a complete convert to the doctrines of spiritualism. Passing along Hanover Buildings one day, he noticed a crowd of persons assembled around a lad who was in a fit. Suddenly, a robust woman of rural appearance, and about fifty years of age, came along, and, pushing through the crowd, went up to the lad, placed her hand on his head, and he at once got up, apparently none the worse for the fit. Noticing how remarkable was the effect of the touch of the woman, the mesmerist followed her, with a view of getting an explanation. He traced her home, and, making an excuse to knock at her door, put the question point blank—Was she a spiritualist? After some time she admitted she was a medium, and the result of the conversation was that the mesmerist was invited to a séance at her house. This was a strictly private one, the only persons present being a gentleman from Woolston, the husband and wife, and the mesmerist. Spirits came to the meeting, leaving messages which were rapped out upon a small table, and at last one was rapped out to the mesmerist. The spirit, to commence with, told the person his name, which he considered very wonderful, as he had never himself given it, and, indeed, was holding his mesmeric séances under an assumed name. The spirit claimed to be a brother mesmerist, and told him not to doubt spiritualism, for its principles were true. Our friend, like Thomas of old,

### ASKED FOR A PROOF.

"If,' said he, 'you are a spirit, and can do what you like control my boy at my own mesmeric séance.' The promise was given, and the matter ended—for that time, at least. The professor had in his employ a country boy, who could only read and write imperfectly, and knew nothing whatever of spiritualism. On the second occasion after the spiritualistic séance, the mesmerist sent his lad into a trance as usual, when suddenly he commenced to tremble violently, and his right-hand worked incessantly. The professor fetched paper and

pencil and put it within the reach of the lad. Suddenly, the hand began to steady itself, the lad reached the pencil and began to write. 'Good evening. You see I've come' was written in very legible letters, and it could at once be seen that the lad himself had not written it—the writing was that of a scholar and a gentleman. The 'spirit' was a regular attendant on the professor afterwards, always writing his messages on paper in answer to questions, and I am assured that most of his answers were valuable, and all of them true. He occasionally brought other spirits with him, most of whom would write their messages, they being unable to use the lad's mouth as a medium of communication.

"But I was anxious to ascertain whether sounds or voices had been heard from the unseen world by persons who were not spiritualists, by those, indeed, who did not believe in media and the like. I give four remarkable instances in Southampton admirably answering my question. A lady, well-known in Southampton, was noted for the jewellery she used to wear, some of which was very valuable. She in course of nature, and at a very good age, died, but

#### LEFT NO TRACE OF HER JEWELLERY

behind her. It was known, as I have said, that she had a large quantity, of considerable value, but where it was, or what had become of it, the daughter and her husband could not imagine. The house was searched from top to bottom, with no result, and it seemed that the jewellery had mysteriously disappeared once and for ever. So matters remained, until one night the husband and wife had gone to bed; but the latter, for some reason or other, was unable to sleep. Suddenly, on looking up, she saw her mother standing by the bed, and she told her where the lost jewels were, and disappeared as suddenly and as noiselessly as she had come. She awoke her husband, and told him what had occurred, but he was not inclined to take any notice of the matter. His wife persisted, so he yielded. Lighting the candle, he went downstairs to the place indicated by the mother—in the interior of an unused lamp it was, I believe—and there were the whole of the missing jewels.

"A little girl, who will certainly be acquitted of any desire to deceive, was sent by friends from London to Shirley to be educated. One evening she was sent to bed at six o'clock, but she had been in the room only a few minutes when her

#### SHRIEKS RANG THROUGH THE HOUSE.

Her friends rushed to her assistance, found her lying on the bed, quite dressed, in a frightful state of terror. She explained that as she was preparing to undress, she saw her mother, attired in her nightgown, enter the room, walk slowly up to her, gaze in her face, and then as suddenly disappear. The friends soothed the little one to sleep, and hushed up the matter so that it should not alarm the servants. The next day they received a telegram stating that the child's mother had died at six o'clock that morning, or ten hours after she had paid the visit described, and which had so much frightened the little girl.

Two ladies were seated in a room one evening in Bevois Town, when one, turning round, saw two lights shining brightly on the door of the room. They as suddenly disappeared, and the lady who saw them tried her utmost to make them reappear without success. She felt very uneasy, but it was not until the next morning, by post she learned that at the hour the light appeared a favourite lodger of hers had passed away.

NEMO.

Our one side of the picture would be incomplete did we not present its opposite. In the following communications, printed under quite a number of other letters similar to the above, we have the *orthodox* explanation of all the spiritual mysteries, save those which occurred two thousand years ago. According to the succeeding letter, God and angels could speak to the rebellious and idolatrous Jews, but *cannot* speak to the wise, the learned, and the pure-hearted to-day. Thus, all the prophecies, signs, wonders, and spiritual interpositions of two and three thousand years ago, were from God and angels; all the *same* manifestations of super-mundane power to-day (and there is an equal abundance of it), are from the *other party*. Who's to blame? Let Evangelists answer that.—[ED. T. W.]

#### THE TRUE MEANING OF SPIRITUALISM.

Sir,—I read, in last week's *Hampshire Independent* with feelings of great regret, an article on spiritualism, signed by some person as Nemo. Regret, sir, because whoever wrote that article was in the company of those who have sold

themselves to the Devil and his agents. Sir, spiritualism and all that surrounds it is the newest work of the Devil to induce men to forsake the Bible, to forsake their God, and to deny the elementary principles of the truths of the gospel. Does not the Bible say, "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord your God?" Sir, the future is hidden from man, and wisely so, and the teaching of the gospel is that everything will come right to him who believeth. The Devil tempts these people; he sends his angels to make prophecies, and gradually the people rely on these "spirits," and Gibbon, the great author, gives this description of spiritualism, and if the writer of the article is really actuated by the spirit of inquiry, as he says he is, I ask him to ponder over it:—

"It was the universal sentiment, both of the church and of heretics, that the demons were the authors, the patrons, and the objects of idolatry. Those rebellious spirits who had been *degraded from the ranks of angels* and cast down into the infernal pit, were still permitted to roam upon earth to torment the bodies and to seduce the minds of sinful men. The demons soon discovered and abused the natural propensities of the human heart toward devotion, and, artfully withdrawing the adoration of mankind from their Creator, *they usurped the place and honours of the Supreme Deity*. By the success of their malicious contrivances, they at once gratified their own vanity and revenge, and obtained the only comfort of which they were yet susceptible—the hope of involving the human species in the participation of their guilt and misery."—I am, sir, yours respectfully,

EVANGELIST.

NOTE ON THE ABOVE.—If we may at times pride ourselves on the belief that man is made in the image of God, we have no less cause to rejoice that God is only made in the image of man, by his Orthodox interpreters.

#### A CHRISTMAS CAROL.

BY THE TRUE APOSTLE OF "PEACE ON EARTH AND GOOD WILL TO MEN,"  
THE LATE RIGHT HON. JOHN BRIGHT.

As I lay awake this Christmas morn, long ere the dawn of light,  
I heard the carol-singers' chant sound faintly through the night;  
And they sang of how, long, long ago, the message of love was given,  
And the gladdening "tidings of great joy" rang through the starlit  
heaven.

When hovering o'er the sleeping flocks the white-robed heralds came,  
Of "peace on earth, good will to men," the gospel to proclaim;  
And the voice of the singers sounded low, and I heard few words of  
their song,  
And I thought of the world which had heard it without heeding for so  
long.

Yes, surely without heeding, for as centuries roll by  
Since that throng of angel choristers woke the echoes of the sky;  
Still is the sword uplifted, and the childless mother moans,  
And our message is unheeded by our rulers on their thrones.

Still does the gay battalion march proudly down the street  
To sound of fife and trumpet and the drummer's measured beat;  
Still do our priests consent to bless the standard's gaudy fold,  
Which shall lead the men to carnage who have their conscience sold.

Still the poor peasant tramps along to perish in the fray;  
He may not judge if right or wrong, his duty to obey;  
And the impious words are uttered o'er slaughter's hateful sign—  
O'er the badge of smothered conscience is pronounced the name divine.

Still do our great ones glory the slayer's garb to wear;  
Mark at their courts and at their feasts his emblems everywhere!  
And emperors and statesmen cast God's message to the wind,  
And waste our toilers' wages on the slaughter of mankind.

The singers sang but faintly. Do the preachers preach the same?  
When they speak of war, do they denounce its wickedness and shame?  
Of the singers I could hear but snatches, faint and few;  
Do the preachers give the message more clearly unto you?

Where is the bench of bishops? Snug within their palace walls,  
When the blood of butchered Afghans to heaven for vengeance calls;  
When the starving infant, wailing to its frozen mother, cries,  
And the light of burning villages reddens the eastern skies.

Have the bishops heard the message? Or, while listening in the night,  
Have they caught its meaning faintly, or, perchance, not heard it right?  
For they give not to the people the message as it came.  
And when deeds like these are doing, they are silent to their shame.

But until they learn its meaning, which to some is very plain,  
All their altars and their crosses and their vestments are in vain;  
For the gospel of their Founder in no formal rules began,  
And the essence of the message was, "Peace, good will to man."

Listen, then, ye Christians! shall this foul disgrace remain?  
And shall on God's unfaithful church for ever rest the stain?  
Shall not the message which was heard clear on that winter's night  
Be preached before the people—yes, preached loudly in the light!

—Great Thoughts.

## A CHRISTMAS EVE STORY AND A TRUE ONE.

## CHAPTER II. AND LAST.

JOHN CLARKE never doubted that the spirit presence that had visited him in his lonely shed on Christmas Eve—as described in the first chapter of this narrative—was the real disembodied soul of his precious and most beloved mother. Those who have never experienced the actualities of *being in the spirit*, have no conception of its measureless superiority and deep conviction of truthfulness over all the shadowy presentations of material life and knowledge. To live in this transitory and fleeting realm of matter, is to apprehend something of the deep realities veiled under material semblances; in a word, it is to live in the midst of shadows and to *know*, without being fully enabled to understand, that there is a substance of which that shadow is an image; but none can comprehend its *actuality* until standing behind the veil in *spirit*, the substance is seen face to face. Thus it was with John Clarke. He had been, unconsciously to himself, environed with the spirit realm of being in the presence of the excarnated soul of his angel mother; the image of materiality had faded from his sight, and he *knew* the realities of spirit life, of which before he had only caught an idea, and that, from the perverted teachings of a false and desolating Theology. And thus it was, that on the memorable Christmas Eve, in which he had for the time being, “been in the spirit,” and had seen and heard a spirit’s voice, and witnessed of its existence, he was a changed man. The scales had dropped from his eyes. A world of spiritual realities had been revealed to him, and he went out of his temporary workman’s shed and sped on his way as much a transformed man as Saul the Christians’ persecutor was, when he became Paul the Christian Apostle.

And so John Clarke went straight to the superintendent of the work he was engaged in, just as that functionary was dismissing his employees for their one—Christmas Day—holiday. Doffing his hat, but first calling upon his comrades to stay and hear what he had to say, he told simply, but with the deep earnestness of truth, the interview he had just had with his mother’s spirit. Contrary to the too general experience of mankind, the magnetism of truth in this instance exerted such a deep and irresistible sway over his listeners, that not one of the twenty-five men there assembled doubted his story, or urged one word against its acceptance.

The superintendent, one of the most intelligent and most moved of the party, simply told him to obey the spirit’s behest at once, but expressed his deep regret that he had not funds enough in hand to pay the expenses of his railway journey to the nearest station to his home. Thereupon John Clarke’s comrades began to ransack their little stores, and from what they could raise amongst them, they contributed enough to pay a railway fare for forty miles. The workmen had been all temporarily provided for, but were not to receive their wages till their contract was ended. John therefore took kindly and gratefully what his associates could muster, gave his pledge that they were to be paid from the money due to him, packed his knapsack, and shouldered it with one hand and extended the other to the good fellows, all of whom with moistened eyes, warm hand-shakes, and God speeds, saw him depart in the gloaming of a bleak Christmas Eve tide on his journey home.

For twelve long miles over a rough and toilsome road John Clarke won his way through the night. He passed over hill and dale, through gullies and uncut roadways, but neither the fatigue of the way nor the weight of the knapsack he carried seemed to affect him. As he alleged in after years to the present writer, he seemed to move as in a dream, and at times to walk on air. Wonderful thoughts filled his brain—visionary scenes full of judgment on past mistakes, and gleams of newly-discovered purposes in life absorbed his mind, and altogether he knew—even though he found it difficult to realize the fact—that he was a changed man. He had died to his former self, and was born again into a knowledge not of earth, but of its true mission, use, and beauty.

It was midnight before he reached the nearest station that would carry him towards his home. Fortunately arriving on the very moment of the departure of a train, he paid from his little store the sum that would take him to within ten miles of home, determining when he had gone thus far it would be quite easy for him to walk the rest of the way. Contrary to his expectations, he slept soundly,

and awoke from a refreshing and dreamless sleep just as he reached the station at which he had to stop. Investing his few remaining cents in a warm cup of coffee and a roll, procured at a little winter’s morning coffee stand, John again shouldered his knapsack and took to the road with the same strange feelings of new and exalted life which had accompanied his twelve miles’ walk on the previous night. So singularly buoyant yet dream-like and peaceful seemed his long tramp that he moved on unconscious of the distance or the time, until he arrived at a spot in the road which compelled him to halt and fall back from his dream-like state to the full material consciousness of his situation.

The place he had now reached was within three miles of his home, but the road divided off into three several branches, one of which led directly to his little cottage across the hills, the second road led straight to the nearest village to his home, and the third, by a still more circuitous way than either of the others, led to the Presbyterian Church which he was in the habit of attending, the minister’s house, and a short distance off, to the cottage which he had proposed to his mother to occupy previous to his departure from home. As he stood halting between these several ways, there broke upon his ear the sound of a distant church clock striking the hour of twelve. It was noon then. How long it seemed since he had set off on his travels. It was an age since that wonderful interview in the shed. Time seemed to have stretched out into years—and yet, it was only noon now! But which way should he go? Perhaps it would be best to take the road across the hills to his cottage. Setting his face that way he started, with a new sense of amazement. *His mother*—yes, his wonderful, beautiful angel-mother—stood in the way, all glorious, glistening with an unknown light, radiant with an unknown glory, yet still *his mother*; the same as the denizen of the home he had left, the same, yet oh, how changed! how divine! how entrancing! John Clarke long years afterwards said he thought the angel spoke to him, but if so he never could remember what words were said, only some power seemed to turn him away from that path and into the one that led to the church, and then, the moment he struck that roadway, the vision—if such it was—melted out, and left the path of the traveller a thousand times darker for the brightness that had for a few moments environed him. It was just one by the day when John Clarke reached the large open piece of ground in the centre of which was a green mound whereon was erected the tall, pretentious-looking Presbyterian Church.

As Clarke neared the spot he saw at a glance why he had been directed thither. Filling up the open space round the church, and stretching away into every nook and corner, even stationed in the lanes and paths that surrounded the place, were crowds of country teams, wagons, carriages of every description, and many saddle horses. All these were tethered or fastened, but no human being occupied them. The owners or riders were all within the church, save a few persons standing up against the open door, unable, apparently to force an entrance any further.

As for John Clarke, he knew already; knew by no human means or intelligence what had called this gathering together—why they were there, and *what was going on within the edifice*. Mounting the narrow path which skirted the mound on which the church was built, he placed his knapsack on a bench in the little garden plot outside the door, and then making his way resolutely amongst the crowd, he stood in the entrance and looked upon the extraordinary scene within. The church pews, aisles, and standing room were crammed to suffocation, only a space around the end and pulpit was cleared, and in this, according to the custom at American funerals, stood a coffin on tressels, the lid partially open, and by the side of its quiet inmate, with open book in hand, was the minister, whom John Clarke had been accustomed to look up to as the vicegerent of God on earth—a being whom he had reverenced, as little short of Deity. Many of the crowd around the door knew John Clarke, and noiselessly and with pitying glances made way for him to pass; but the church was large, the aisles long, and before he could advance, his steps were arrested by hearing his minister pronouncing these words: “Yes, friends! I tell you, as sure as there is a God in heaven, this woman, this infidel, Atheist, and scoffer at heavenly things, has gone straight to burning hell. Even now she is in eternal fiery torments. She has gone where all infidels and atheists go. She is gone to her master, Satan; and this woman—this Semantha Clark, is damned; irretrievably, hopelessly, and eternally damned. God Himself could not save her!”

"Thee'st a liar! and my mother, Samantha Clarke, is in glory!" shouted the voice of the son, now universally recognized by all present, who, with murmurs of sympathy and kindness, fell back on every side to let him pass. Advancing up the aisle, John mounted a bench nearly opposite the coffin, and then, with a clear voice and manly attitude, he said, calmly and deliberately, "You all know me, and those that don't *shall* know me from the tale I have to tell and the witnesses I have left behind." Then, without break or the interruption of a single sound, he narrated his history—the visit of his angel-mother; the utter impossibility of any tidings reaching him in that lonely spot; how he had brought word to his companions; how they had believed him, trusted him; and the way he had come, and how guided. He spoke with the irresistible eloquence of truth, the power of manhood, and the deep feeling of a son! His tale told, he descended from the bench, took his place at the head of the coffin, gently but firmly putting the minister aside, saying as he did so, "I forgive thee, Dominie. Thou hast only spoken according to thy light, and knew no better. A higher light is dawning now on thee and me, and thou shalt yet live to see it."

John Clarke then poured forth at the head of his mother's coffin the first trance address he had ever uttered—but not the last. From that time forth he gave up home, rest, and his usual avocations; tramped the Far West hither and thither, from district to district—giving trance addresses; and being further blessed with many gifts of mediumship, holding circles, and, by the most indefatigable labours, bringing into many darkened minds the knowledge of spiritualism and the realities of the life hereafter.

John Clarke's prophecy concerning his former minister, too, was thoroughly fulfilled. That functionary, like the rest of the congregation at the Widow Clarke's funeral, was deeply moved by the son's strange story and burning eloquence. Like several others of the neighbours, he took much trouble to verify the statements the young man had made. Funerals in America are still conducted all too soon after decease, and at the time of which we write, frequently took place within a day or two of the party's death.

The impossibility of the tidings of the mother's departure reaching the son by any other means than that above narrated, the solemn attestation of the witnesses at the railway shed, the son's return at such a moment too, and the lovely character and worth of the noble widow, inclining all who had known her to belief in her glorious life in the hereafter, all tended to make converts alike of the clergyman and his once devoted followers. This was the last the present narrator heard of the strange funeral service over the Widow Clarke; but not so of her son. In many and many a home of the Far West his name is spoken with blessings; blessings on his life of unselfish devotion to his adopted faith, and gratitude for his beautiful and elevating teachings. The report of his strange conversion was often bruited abroad, and its facts made known to the Editor by those most intimately acquainted with them; but the merely external circumstances were communicated to her by John Clarke in person, though he forgot to say how many people there then were on earth "who rose up and called him blessed."

#### A WHOLE SERMON

REPLETE with the spirit of the age, and the broader light which spiritualism throws upon the hereafter of mankind, is condensed into a semi-jocose paragraph, which we here append, from the writings of the Rev. R. J. Burdette, of *The Brook'yn (N.Y.) Eagle*:

"When we all get to the summer-land we'll be so astonished to see each other there, and have so many things to take back that we've said about each other, that for the first two or three hundred years we won't more than half enjoy ourselves. We'll be afraid every time we turn a corner that we will meet some saint with a brighter crown and a louder harp than we have, and feel compelled to apologize for having denounced him as a foredoomed scoundrel and unmitigated hypocrite, and then how small we shall feel to learn that he is an old resident, having been gladly welcomed there fifty years ahead of us when we thought—and, heaven forgive us, maybe hoped—that he was howling in an 'everlasting bonfire.' Heaven, I imagine, is a much larger country than most of us are inclined to think: If ever I get there—and I do hope I will—if ever I get there; if ever they let me in—I don't know—I can't see how, with any reason or upon any grounds, they are going to shut anybody else out."

#### SIGNS OF THE TIMES.

A book which is to appear immediately (Blackwood and Son) is likely to make a "considerable stir" in the theological world. It is entitled "Church and Creed," and is by the Rev. A. W. Momerie, D.Sc., LL.D., Professor of Logic and Metaphysics at King's College, and morning preacher at the Foundling Hospital, and contains the series of bold and brilliant sermons which have drawn crowds of intellectual people to the Foundling Hospital every Sunday morning for some time past. Dr. Momerie does not mince matters in his book, and strenuously affirms not only that doctrine and ritual are matters of comparative insignificance, but that the Church which exists solely upon righteousness is the "only Church that will not pass away," and that conduct is the only requisite for membership in the Church of God. What will the archbishops and bishops say to this from a clergyman?

#### AND YET AGAIN—MORE SIGNS.

LAST month we announced the formation of the Tyne Working Stevedores' Co-operative Company, Limited, which aims at restricting the amount of capital that any individual can hold in his name, and making a fair distribution of the profits among the workmen; the shareholders, of course, to receive a larger sum than non-members of the society. We are able to announce another movement in the same direction. The South Metropolitan Gas Company have formulated a scheme, which has been agreed to by about 700 of their workmen, to give all the men in their service a direct interest in the company's profits on the principle of the sliding scale. In order to give to every regular workman employed by the company a direct interest in its prosperity, the directors are prepared to place to the credit of every such workman, who will sign a form of agreement, a sum of money annually as a bonus or percentage on his wages, regulated by the price charged for gas, on the principle of the sliding scale, so that the workman as well as the shareholders shall be benefited by reduction of price. For the purpose of making a good start, and in order that the men may derive a substantial benefit at once, the system of bonuses shall be calculated three years back, which will give to the man who has been in regular employ for three years—at, say 30s. per week—rather over £6; to the 24s. a week man about £5, and other rates in proportion. Four per cent interest will be allowed on each man's account, who will have the option of receiving it yearly or letting it accumulate at compound interest. The money will be the absolute property of the men, except in the case of a strike or wilful injury to the company, in which cases, and in those only, it will be forfeited by those men guilty of that conduct. The South Metropolitan Gas Company are following the good example of a few great firms in England and several in France. At least two Tyneside gentlemen, one the head of a ship-building establishment, and the other a director in a large engineering concern, have indicated their desire that the profit-sharing principle should be generally introduced. A time when trade is prosperous and men are fully employed would undoubtedly supply the wished-for opportunity of taking a step which could not but have a beneficial effect in adjusting the relations of capital and labour and in the prevention of costly and vexatious disputes, which tend to widen the gulf that a mischievous custom has fixed between employers and workmen, who are mutually dependent upon each other. Generally speaking, the profit-sharing system has proved a success wherever it has been introduced. In this direction lies the true solution of problems which will have to be faced in the not very distant future.

—*Newcastle Chronicle.*

#### ARE THEY "WITH US?"

The following extract is taken from a sermon delivered by Dr. Talmage, at the Brooklyn Tabernacle, on Sunday, April 14, 1889:

"We make an awful mistake if we calculate only on the forces we can see. The mightiest army is in the air. My brethren, so much of selfishness and pride and rivalry, and bad motives of all kinds get into our work here that we are hindered. But the mighty sounds that have gone up to the flying armies of the sky above left all imperfection behind, and these souls are with us and without a fault, and with perfect natures are on our side. You cannot make me believe that, after toiling here for so long years for the re-

demption of the world, until from exhaustion some of them fell into their graves, they have ceased their interest in the stupendous conflict now raging, or that they are going to decline their help. Irenæus Prime, honoured on earth but now glorified in heaven, have you forgotten the work toward which you gave for more than half a century your gracious life, your loving voice and your matchless pen? No! Then come down and help. Alexander Duff, have you forgotten the millions of India for whose salvation you suffered in Hindoo jungle and thundered on missionary platform? No! Then come down and help. David Brainard, have you forgotten the aborigines to whom you preached and for whom you prayed until you could preach and pray no more, lying down delirious amid the miasmas of the swamp? No! Then come down and help. Moncrieff, Freeman, and Campbell, have you forgotten Lucknow and Cawnpore? No! Then come down and help. I rub out of my eyes the stupidity and unbelief, and I, the servant of these great Elishas in the Gospel, see the mountains all round about are full of horses of fire and chariots of fire; and they head this way. Hovered over are we by great clouds of witnesses and helpers."

Now, is this man really a spiritualist, or did he unconsciously stumble on to the basic principles of spiritualism?

JEFF W. WAYNICK.

Charlton, Iowa.

It is thus ever with the clergy. When the tides of progress rush past them, compelling them to follow or be left alone and behind in the race, they pretend that they have set them flowing. When some great idea sets the whole world's heart beating, beyond the power of a sluggish church to arrest, they invariably claim the credit of it. When Faust and Gutenberg set the printing press going, Christian priests declared it was invented by virtue of a compact with the Evil One. When it became the mighty lever that shook the earth and established the power of mind from pole to pole, Christianity took the credit of that too, for—"Is she not the nursing mother of civilization?" Spiritualists, beware! Spurgeon and Talmage only wait till your facts and faiths are a little more popular, to steal your thunder, and declare they always taught "the ministry of spirits and angels."

#### HOSTLY LIGHTS.

A WABASH engineer, who has been running upon the Ottumwa branch of this road, relates a very interesting incident which happened to him while, in the language of the railroad men, "on the north end."

One night last spring, as his engine was steaming through Iowa towards the Missouri border, the attention of the engineer was drawn to three large red, white, and green lights that seemed to be about a half a mile to the right of them. After gazing at the lights for some time, he called the attention of his fireman, and later the brakeman, to them. For awhile the trainmen thought these were switch-lights of the Kansas City and Rock Island, but instead of the lights bearing back behind, as the freight moved on to the south, they veered around to the front and kept about 500 yards ahead of the engine all that night. They seemed to be up in the air about as high as the trees, and burned with unceasing brilliancy until their light was lost in the superior brightness of coming day. Now, the engineer and fireman and all the trainmen saw this strange phenomenon, and were greatly puzzled as to what was the import of these brilliant companions of their night ride. The men speak of the matter very gravely, and seemed to believe that the phenomenon foretold of something, but what that something was they were unable to say.—*Relgio-Philosophical Journal*.

#### MEDIUMISTIC DISABILITIES, AND THE REMEDY.

We extract the following from a private letter recently addressed by Mr. W. Eglinton, to a friend in Australia—

"I take a gloomy view of mediumship for two reasons—the one being that so few possessing psychic powers to any extent are sufficiently cultivated either to impress outsiders with the dignity and importance of their calling, or sufficiently intelligent to understand the value of their own gifts, so that they may use them aright to the advantage of the cause and the prevention of the scandals which so frequently disgrace it.

"The other reason is that the public having insufficient

acquaintance with those who can best explain the *raison d'être* of spiritualism, are forced to a wrong conclusion in regard to the people connected with it, and consequently are too apt to regard its professors with suspicion and distrust, which not unfrequently leads them to invoke the aid of obsolete laws in the suppression of persons whom they consider mendacious charlatans.

"My whole career (if you will pardon my reverting to myself), shows that I have never feared the 'police,' as you express it in your letter, and were I convinced that my duty laid in the direction of further proselytism I would as fearlessly undertake it as I have done in the past. Spiritualists are themselves to blame for the deplorable state of affairs as set forth in Mr. Shorter's address. They have never given one thought to the man who, as a medium, upholds by facts the philosophy of spiritualism. Calmly think of him for a moment: in the eyes of the law he is a rogue and a vagabond, and like the showman at a circus or other place of amusement, he has to hold himself ready at a moment's notice for the sake of his bread and butter to be the sport of whomsoever pays him. The precarious nature of his avocation—one day plenty, the next nothing—often making him what he is frequently found to be, a liar, drunkard, and licentious animal. . . .

"Pay your proved and tried mediums a respectable wage, to maintain them in decency and comfort, I ask, so that they might not be at the call of the highest bidder; they would be certain of their income; they would not have to force their gifts, or misuse them, for the sake of bridging a period when engagements fell short. Parsons are paid by representative bodies, why not see that mediums are likewise remunerated from a public purse? This would ensure the perfection of phenomena, safeguard mediums from outsiders, and prevent undue strain upon their powers, besides drawing into the movement many excellent private mediums who shrink from coming forward by the precarious nature of the calling. . . ."—*Harbinger of Light*.

#### VISIONS OF THE NIGHT.

In the *Stamboul* of the 19th of July last, a daily newspaper published in Constantinople, we find the following officially authenticated ghost story:—"The *bekdji*, or watchman of the Doymar-Déré, at Cassim Pasha, having completed his rounds, retired to rest, and fell asleep, when a dream agitated him so much that he awoke. An old man, with a white beard, a sorrowful voice, and a grave demeanour, appeared to him and said, "Why have you neglected my tomb? For you well know the place in which my body rests, in such a number, in such a spot." The spectre then disappeared, and the *bekdji*, suddenly awakened, rubbed his eyes, exclaiming "Bah! it was only a dream," soon fell asleep again. The old man with the white beard presented himself for the second time, and repeated his former words. Again the watchman woke, but seeing no one in the room, he said his prayers and once more fell asleep. For the third time, the spectre came and spoke as he had done twice before. And now the *bekdji* jumped out of bed, crying "It is no dream; it is a message from heaven." Disregarding the remonstrances of his wife, he dressed himself, and hastened to the watch-house, where he reported what had happened. The inspector sent some officers to Cassim Pasha for the purpose of making inquiries. Preceded by the watchman, they entered the cemetery between Cassim Pasha and Ok-Meidan. The *bekdji* pointed out the number of the grave, and the men began digging, although the calcareous soil was almost as hard as stone. At the depth of six feet they came upon a stone slab, under which was a wooden coffin. This was opened, and the winding sheet presented itself, white and whole. It was then cut open, and disclosed the aged face and white beard of the man the watchman had seen three times in his dreams. The body was that of a famous dervish named Suleiman, who had been buried—as an inscription on the slab of stone denoted—in the year 1544, and had undergone no signs of decay. In order to assure themselves that it was not a carving in wood or other material, the men felt his chest, and drew their fingers through his flowing beard. Confronted by these astonishing facts, the officers and the watchman, in presence of numerous witnesses, drew up a formal report of the investigation, which was handed in to the inspector, and placed on record. He communicated the circumstances of the case to the ecclesiastical authorities, who caused some verses of the Koran to be recited over the grave of the venerable Dervish; and a suitable monument is now being erected above it."

OFFICE OF "THE TWO WORLDS,"  
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

*The People's Popular Penny Spiritual Paper.*

TERMS TO SOCIETIES.

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## THE TWO WORLDS.

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To Contributors.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

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FRIDAY, DECEMBER 27, 1889.

### DR. GABRIEL'S EXPERIMENT.

*To the Editor of "The Two Worlds."*

MAY I be allowed to draw the attention of your readers to Dr. Gabriel's experiment, printed in your issue of Nov. 22nd, 1889, and copied from *Temple Bar*.

Nothing could be more convincing than this experiment. Spiritualists are often pressed by their opponents for some proof of the genuineness and reality of the spirit form, and these opponents proceed to argue that these things are but the figments of an expectant and heated imagination; that they are the unsubstantial vapours of a dream; mere coinages of a distorted brain, and so on. Here is an experiment which completely pulverises this theory, and for ever sets at rest an hypothesis which has been extensively urged by a certain school of psychologists.

I write this in the hope that your readers will not neglect to circulate this report to their sceptical friends.

Like Dr. Gabriel, I have often searched for what I choose to call a convincing case; one that would answer the objections which I have named, and here it is. No thought reading theory, no conscious or unconscious Ego mystification, no toe-cracking or gim-cracking theories can put at one side this case. It is evidence not so much of a human being as that of an instrument—the camera. And this brings me to another and very serious consideration, in regard to the lack of scientific instruments which the spiritualist has at his command, to enforce and establish his knowledge in phenomenal research. If we look at any department of the physical sciences we see an array of instruments which, in themselves, are absolutely invaluable as aids in the demonstration of theories in connection with matter and force.

Spiritualism is a great science, perhaps the only real science, and yet its methods of solution, test, and analysis are meagre in the extreme, at least, in the phenomenal domain of the subject. How is this? Material science can boast of the telescope, the telephone, the microphone, the phonograph, and a host of other wonderful instruments. Who will invent a "spiritoscope"? Dr. Gabriel has already established the germ of the invention, but, unfortunately, his experimental instrument seems to have suffered destruction in the ecstasy of his excitement at the triumph of his first trial. Dr. Gabriel could not see his wife's spirit-form with his physical vision, he was not clairvoyant, yet it is evident the golden carp saw what he could not. Clairvoyance has been supposed to be an exalted vision of the spirit, and this theory may be true in many cases, but it by no means

follows that in other cases some form of optical lens may not become a substitute for lucid vision. If the eyes of the golden carp be so constructed that they have the power of perceiving the sensation of the ultra rays, we should not, strictly speaking, call the fish clairvoyant, and yet, in common with many of the lower animals, it is certain that they can see objects which to man are invisible. We can now photograph stars which the naked eye has never seen, and never can see; in other words, we can photograph the invisible. What, therefore, should stand in the way of constructing an instrument that shall reveal the spirit presence under normal conditions? If the instrument is designed to decompose, intercept, or screen the rays of interference, and make perceptible the ultra rays on the lines of Dr. Dee's crystals, then, *Excelsior!* the enemies of truth are vanquished, and the inventor will become a second Galileo, and the world of spiritualism will move with a new acceleration around its natural centre. Here is a chance for an inventor to immortalize his name. Who will take it up? If it should be found that the ultra rays have an injurious effect upon the retina, this difficulty might be overcome by the application of a clouded lens.—Yours, &c.,

ALCYONE.

[NOTE BY EDITOR.—We think our esteemed correspondent attaches too much importance to the crude experiments of Dr. Gabriel and too little to the many thoroughly well attested cases of spirit photography, especially those of the late Mr. William Mumler, of Boston. Mr. Mumler, it will be remembered, was tried by the bigots of New York for obtaining money under false pretence, and after some six weeks' trial, *acquitted* on the ground that there was no proof of fraud; and that hundreds of respectable, learned, and credible witnesses offered testimony to show that he had obtained spirit photographs under circumstances which utterly precluded the possibility of fraud, human agency, or human interference. All Mr. Mumler's spirit portraits were produced without special apparatus, special conditions, or experiments—in full daylight—with scores of sitters, and all were allowed to accompany him into the little room where the plates were developed, and then and there examine them and find upon them the portraits of their friends—friends who were invisible to all human eyes during the time of sitting. It is also a well attested fact that birds and animals of various kinds *do see* spirits, and gold fish have been so violently agitated during the holding of circles that they have had to be removed. Is not Dr. Gabriel's experiment chiefly remarkable because some scientific men deigned to take an interest in the said experiment, and are not thousands of scientific men even at this day, mumbling and wondering over a piece of upturned clay, or a chip of antique pottery, whilst the most wonderful of all sciences—the science of soul—its country, conditions, inhabitants, and their powers over ponderable matter, are being demonstrated in hundreds of places at this very same day? Surely, surely, we can find something more worthily demonstrative of spiritualism than a single, half-baffled, and very imperfectly developed experiment! If not, our forty-one years of experience, and tens of thousands of published records, must all go for nothing. Dr. Gabriel's experiment is well and lucidly told. We found it repeated in several excellent publications, and directed attention to it chiefly for the purpose of showing how eagerly the modern scientist will snatch at any indication, however faint, that may demonstrate an *unknown force*, or unknown powers, provided they come clothed with the authority of *material science*, and yet scoff at and deny the fact that an inanimate piece of furniture *can make itself* into a telegraphic signal post between the dead and the living, or that invisible spirits of men, women, and children, can represent their forms again on simple photographic plates, &c., &c.]

### SPECIAL NOTICES TO SPIRITUAL SOCIETIES AND LECTURERS.

THE Directors of *The Two Worlds* would like to see occasional reports of the addresses given on the spiritual rostrums reported in the columns of *The Two Worlds* rostrum articles. If the speakers themselves, or the societies employing them, will provide those reports—carefully written out on one side of the sheet only, condensed within the limits of the first three columns of the paper, and then submit them to the Editor, Mrs. Hardinge Britton—if found suitable to the standard of this paper, they will be published at the first possible opportunity. The Directors have no means of em-

ploying reporters to do this work, and if the speakers or societies do not undertake it for themselves, they have no right to complain that their platform utterances are not represented in *The Two Worlds*.

#### ON REPORTS OF CIRCLES, SPECIAL PHENOMENA, ETC.

Contributors of the above accounts are kindly requested to send all such notices *well attested*, with, if possible, the full names of the witnesses. All reports must be written on one side of the sheet only, and sent to the Editor for approval. Many thanks are tendered to the friends who have sent printed reports of phenomena, *marked* newspapers, tracts, pamphlets, &c., and a continuance of their favours, as also well-written manuscript essays, &c., is solicited. Editor, *The Two Worlds*, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

All reports of Sunday services, lyceums, advertisements and business communications, &c.—according to the standing notice at the head of the leader—to be sent invariably to Mr. E. W. Wallis, office of *The Two Worlds*, 10, Petworth Street, Cheetham, Manchester.

N.B.—No manuscripts returned unless adequate stamps are sent.

#### QUESTION DEPARTMENT.

The Editor can receive, but only undertakes to answer, questions about once in each month. *Excelsior*, *Jean*, *Monaco*, *Agnostic*, and several others have sent enough questions to fill several columns, and must kindly wait for answers as space allows.

#### PRIVATE CORRESPONDENCE.

It is a matter of deep regret that our public duties utterly preclude the possibility of undertaking private correspondence. It is for this reason that we beg to answer the numerous and kind inquiries for the Editor's health, and the hopes expressed for her speedy recovery—that there is no improvement at present, and but little chance of Mrs. Hardinge Britten's resumption of platform duties for some weeks.

#### MONKEYS THAT MINE GOLD.

In the diamond mines monkeys are said to be very valuable aids in hunting the precious stones. Many stories have been told and written of the usefulness of these clever, sharp-eyed little animals. Africa has been for centuries the stronghold of the marvellous, and doubtless most of those who have read anecdotes about monkeys in the mines have not known what to think of them. But I have a story about mines and monkeys that is true, can be verified, and is given without varnish. We shall not go beyond our own country.

Some time ago a friend told me that monkeys were employed in the gold diggings of South Carolina. But since then I have come face to face with the man who employs them, and have heard from his own lips the story of these strange workers. He is the proprietor of a gold mine in the interior of the Palmetto State, and interested with him in digging the gold-bearing quartz are a number of Eastern capitalists, who have themselves witnessed the ingenuity of their monkey workmen.

Capt. E. Metz, who was born in Yankee land, tells the story of the queer little animals who work for him in the mines. He is a typical new Englander, from Vermont, and served in the Union army during the Rebellion, and settled in the South after the war. His mines are situated near Chesterfield, in South Carolina, about twenty miles off the railroad. He has been working them at a profit for a number of years, and new and improved machinery is constantly making them more valuable. As I saw him, he was on his way to Chicago to purchase another new mill to increase the facilities for his gold-digging operations.

"I have twenty-four monkeys," said he, "employed about my mines. They do the work well of seven able-bodied men, and it is no reflection upon the human labourers to say that they do a class of work a man cannot do as well. In many instances they lend valuable aid where a man would be useless. They gather up the small pieces of quartz that would be passed unnoticed by the workingmen, and pile them up in little heaps that can be easily gathered up in a shovel and thrown into the mill. They are exceedingly adept at catching the little particles, and their sharp eyes never escape the very things that the human eye would pass over."

"How did you first come to employ them?"

"When I went to digging gold I had two monkeys that were exceedingly interesting pets. They were constantly following me about the mines, and one day I noticed that they were busily engaged in gathering up little bits of quartz and arranging them in piles. They seemed to enjoy the labour very much, and would go to the mines every morning and work there during the day. It did not take me long to perceive their value as labourers, for at that time our workingmen, who are mostly coloured, were unskilled, and oftentimes almost useless. My two pets had not worked very long before I decided to procure more. So I immediately imported a number, and now have two dozen working daily in and about the mines. It was exceedingly interesting to watch my two pet monkeys teach the new ones how to work, and stranger still to see how readily the new comers took to it.

"Strange to say, they control themselves. They work as they please, sometimes going down into the mines when they have cleaned up all the débris on the outside. They live and work together without quarrelling any more than men do. They are quite methodical in their habits and go to work and quit like true workingmen. They need some care, and I have a coloured man who superintends them. He feeds them and looks well after their comfort. They have their meals regularly and eat much the same character of food as human beings do. Corn bread is a great favourite with them. They clean up about the mines, follow the wheelbarrows and carts used in mining, and pick up everything that falls off along the way. No one who has not seen them can even imagine the wonderful intelligence they display, and the neatness and cleanliness with which they perform their work. Nothing escapes them. Every little particle is picked up and cared for. They go down into the mines and come out as they please. They are friendly with the workmen employed there, but are exceedingly shy with strangers. They are most excellent detectives, and no workman can get on good enough terms with them to carry away a piece of quartz. The men frequently attempt it just for sport, to see the monkeys get after them and chatter until they put down whatever they may have in their hands. It is strange to see how they will discriminate between the tools used by the workmen and a piece of quartz. They only keep their eye on and make a fuss about what they must recognise as my property. I would not part with them, because I do not know how their place could be supplied. Certainly not with human beings."—*Philadelphia Times*.

#### THE STRANGE STORY THAT LONGFELLOW TOLD CHARLES DICKENS.

To Wilkie Collins, from New York, under date of Jan. 12, 1868, Mr. Dickens writes:—

"Being at Boston last Sunday, I took it into my head to go over the Medical School, and survey the holes and corners in which that extraordinary murder was done by Webster. There was the furnace, and all the grim spouts and sinks and chemical appliances and what not. At dinner afterwards Longfellow told me a terrific story. He dined with Webster within a year of the murder, one of a party of ten or twelve. As they sat at their wine Webster suddenly ordered the lights to be turned out and a bowl of some burning material to be placed on the table that the guests might see how ghastly it made them look. As each man stared at the rest in the weird light, all were horror-stricken to see Webster with a rope round his neck, holding it over the bowl, with his head jerked on one side, and his tongue lolled out, representing a man being hanged."—*Boston Herald*.

GOLDSMITH had studied physic in his youth; and a poor woman, hearing of his great humanity, solicited him in a letter to send her something for her husband, who had lost his appetite and was reduced to a most melancholy condition. The good-natured poet waited on her instantly, and, after some discourse with his patient, found him sinking in sickness and poverty. The doctor told him they would hear from him in an hour, when he would send them some pills which he believed would prove efficacious. He immediately went home and put ten guineas into a pillbox, with the following label: "These must be used as necessities require. Be patient, and of good heart." He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to drugs and potions.

## SPIRITUAL FRAGMENTS.

"Gather them up."

**THE NEARNESS OF HELL.**—The *Baptist Weekly* tells the following story of the Rev. Dr. W. S. Plumer: "He was once invited to preach at the Hot Springs, where a company of fashionable worldlings were gathered. He opened thus: 'It is said that the manner in which these springs were discovered was somewhat peculiar. Two Dutchmen were driving their wagons along this road, and, coming to a spring, one of them stayed to mind the teams while the other approached the spring to learn whether the water was fit to drink. Stooping down and applying his lips to the spring, he was severely scalded. Looking up with surprise and pain depicted on his face, he cried: "Trive on, Hans! Hell is not far from dis blace!"' The audience burst out laughing. Dr. Plumer did not smile; but, waiting quietly till the laugh had subsided, he continued: 'And the Dutchman was right. I have been here during the past week; and the drinking, the dancing, the gambling, the swearing, and the various other vices so prevalent here, have satisfied me that hell is not far from this place.'"

**ANOTHER PROBLEM FOR SCIENTISTS.**—Another instance of intelligence independent of the individual through whom it is exhibited has shown itself in Bridgeport, U.S.A., where a young Polish boy, named Paul Zilzisky, has been performing wonders. He is called a "lightning calculator," but seems to be something more than that, as the sequel will show. His personal appearance is described as unprepossessing. He has a low forehead, with hair growing down to his eyebrows, is rather sleepy looking, and shambling in his movements. But whenever his father asks him a question relative to numbers he at once brightens up and becomes excited. A writer in the *Boston Herald* says he met the boy and his father in a grocery store, and there witnessed illustrations of his powers. The father said: "Paul, how many beans are there in this handful?" The boy at once commenced to dance around the store, and became greatly excited as his father thrust his hand into a barrel of beans, took out a handful, and threw them down in a corner, where they lay scattered about. The lad leaped into the air, and almost before the beans touched the floor shouted his reply. The beans were carefully gathered and counted, and while this was being done the boy grinned and waited. The result showed him to be correct to a bean. He relapsed into his usual sleepy manner again. The father then seized a handful of oats, and threw them in a heap upon the counter. "Paul," said he, "how many oats?" The boy again jumped to his feet, devoured the oats mentally, and instantly shouted the number. It took a long time to count them, but the number was again found to be correct. Next the father seized a half-filled pail of water and asked the boy, "How many cubic inches of water in the pail?" The boy sized it up with his eyes and quickly shouted, "116." A careful computation proved the boy to be right. Other wonderful answers were given, always in an excited manner. After each and every successful answer the same doleful expression returned.

**INDIAN SNAKES.**—In an interesting article on Indian snakes it has been pointed out that many common errors exist concerning the serpent tribe. Out of two hundred and sixty species of snakes found in India, it appears that only five are dangerous to human life. Of these the *Aphiophagus elaps* is very rare, although it has been killed in Calcutta. The formidable snakes are the cobra, the daboia, and the bungarus. Some other species exist which, although venomous, are not dangerous to human beings.

A SPIRITUALISTIC Association called the Society for Psychic Culture is making steady progress in Dunedin. The mediumistic power is divided amongst groups, in some of which trance speaking is developed, and tests of identity given. In others, physical manifestations are sought for and obtained. Recently, the phenomena of handling red hot coal without injury (which was one of the most remarkable features of the late D. D. Home's mediumship), has been duplicated by a member of one of the groups. The society meets on Sunday to hear addresses either from members or spirit teachers. There is a library for the use of members, and all are working together harmoniously for individual and collective development.

CARLYLE says that our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.

## LYCEUM JOTTINGS.

## THE DRUMMER-BOY.

In the battle-cloud's eclipse,  
And a shower of shot and shell;  
With his soul upon his lips,  
Benny fell.  
And they laid him stiff and cold  
In the grave. Yet why repine?  
When he reached the gates of gold,  
If he had the countersign,  
All is well.

Hallowed is the path he trod,  
And the little nameless knoll;  
Earth has claimed his form, but God  
Claimed his soul.  
Heaven's reveille at dawn  
Reached it through the battle's din  
When the last Relief came on  
He was mustered out—mustered in  
Was his soul.

Pilgrim clouds in mourning deep,  
As they journey through the skies,  
Pause upon their way to weep  
Where he lies.  
But the sun, when they are gone,  
Glorifies the tears they shed;  
And o'er him, from dark to dawn,  
Stars and blue he loved are spread  
In the skies.

—Charles M. Dickinson.

## A SONG FOR CHRISTMAS.

Ye who have scorn'd each other,  
Or injured friend or brother,  
In this fast-fading year;  
Ye who, by word or deed,  
Have made a kind heart bleed,  
Come, ga'her here!  
Let sinn'd against, and sinning,  
Forget their strife's beginning,  
And join in friendship now;  
Be links no longer broken,  
Be sweet forgiveness spoken  
Under the Holly Bough.

Ye who have loved each other,  
Sister, and friend, and brother,  
In this fast-fading year;  
Mother, and sire, and child,  
Young man and maiden mild,  
Come, gather here;  
And let your hearts grow fonder,  
As memory shall ponder  
Each past unbroken vow.  
Old loves and younger wooing  
Are sweet in the renewing  
Under the Holly Bough.

Ye who have nourished sadness,  
Estranged from hope and gladness,  
In this fast-fading year;  
Ye with o'er-burdened mind  
Made aliens from your kind,  
Come, gather here.  
Let not the useless sorrow  
Pursue you night and morrow.  
If e'er you hoped, hope now—  
Take heart;—uncloud your faces,  
And join in our embraces  
Under the Holly Bough.

—Charles Mackay.

## SHOE OR STOCKING.

In Holland, children set their shoes,  
This night outside the door;  
These wooden shoes Kuecht Clobes sees,  
And fills them from his store.

But here we hang our stockings up  
On handy hook or nail;  
And Santa Claus, when all is still,  
Will plump them without fail.

Speak out, you "Sobersides," speak out,  
And let us hear your views;  
Between a stocking and a shoe,  
What do you see to choose?

One instant pauses Sobersides,  
A little sigh to fetch—  
"Well, seems to me a stocking's best,  
For wooden shoes won't stretch!"

—St. Nicholas.

OUR SECOND ANNUAL CENSUS OF SOCIETIES.	Number of Membership.	Seating Capacity of Hall.	Average Attendance.	Lyceum Membership.	Average Attendance.	Mediums.	Number of Circles.
Aberdeen, 156, Gallowgate .....	12	20	10	—	—	several	2
Accrington, 26, China Street .....	43	250	200	46	38	1	—
Bacup Spiritualist Society .....	27	120	70	65	45	—	—
Barrow-in-Furness, 82, Cavendish Street .....	50	250	150s	40	30	1	6
Batley Carr .....	—	—	—	420-10n	32	—	—
Belper, Jubilee Hall .....	—	300	150	80	30 & 80g	several	several
Bingley, Wellington Street .....	17	130	130 full	12	10	2	—
Birkenhead, 144, Price Street .....	47	50	30	—	—	2	1
Blackburn, Science and Art School, Paradise Street	146	300	250	100	70	1t many u	many
Bradford (no address) .....	—	—	—	63	37	—	—
" Milton Rooms, Westgate .....	40	300	200	60	30	several	—
" Otley Road .....	30	150	120	—	—	several	2 or 3
" St. James' Spiritual Lyceum .....	18	500	200 to 300	40	30	20	12
Brighouse, Oddfellows' Hall, Commercial Street .....	38	400	200	76	35	1	7
Burnley, Hammerton Street .....	56	300	230	235	110	6t many u	many
" Trafalgar Street .....	32	200	80	—	—	5	several
Burslem, Coleman's Assembly Room, Market Place	16	100	60	—	—	8q	3
Byker, Back Wilfred Street .....	50	150	60	—	—	4	2
Cleckheaton, Oddfellows Hall .....	8	350	150	32	28	1	2
Colne, Cloth Hall .....	90	250	180	180	70	3	10
Cowm, Lepton nr. Huddersfield, Asquith Buildings	26	60	60	—	—	—	1
Dewsbury, Vulcan Road .....	23	160	120	—	—	—	12
Eccleshill, Old Baptist Chapel .....	20	120	30	34	22	2	—
Exeter, Longbrook Street Chapel .....	23	200	50	—	—	1t 5u	5
Felling, Park Road .....	18	70	40	—	—	3	—
Glasgow, Bannockburn Hall, 36, Main Street .....	75	300	60	350 6n	26	9	6
Halifax, Winding Road .....	108	250	f	130	80	10	—
Hetton-le-Hole, Members' Houses (no hall) .....	11	—	11	—	—	2	2
Heywood, Argyle Buildings, Market Street .....	14	100	50s	—	—	1	—
Huddersfield, Brook Street .....	25	250	200	40	25	—	—
" John Street .....	—	220	160	40	80	12	—
Idle, 2, Back Lane .....	14	70	50	27	41	4	—
Keighley, Assembly Rooms .....	84	700	200	—	—	10	—
Lancaster, Lecture Hall, St. Leonard Gate .....	50	250	150	—	—	3	—
Leicester, Silver Street .....	78	180	180	46	80	6	many
Leigh, Newton Street .....	36	100	80	—	—	2	5
Liverpool, Daulby Hall .....	—	—	—	540 11n	39	—	—
London, Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate .....	42	130	85	—	—	12	12
" Winchester Hall, 88, High Street, Peckham .....	96	100	99	41	88	5	many
Longton, Coffee Tavern, Stafford Street .....	—	100	65	—	—	3	3 or 4
Macclesfield, Cumberland Street .....	56	250 to 300	130 to 150	54	41	4	2
Manchester, Tipping Street .....	115	850	250	80	47	6	many
Middlesbrough, Spiritual Hall, Newport Road .....	40	400	70	450 13n	35	10	5
Morley, Cross Church Street .....	21	90	70 to 80	—	—	several	many
Nelson, Leeds Road .....	50	130	80	60	50	1	—
Newcastle, Cordwainers' Hall, 20, Nelson Street .....	126	250	180s	820 26n	680 19n	many	many
North Shields, 6, Camden Street .....	43	250	60	49	30	1	—
Nottingham, Morley Hall .....	45	200	80 200f	40s	35	1t several u	several
Oldham, Temple (off Union Street) .....	120	500	350	—	—	6	20r
Openshaw, Mechanics' Institute, Pottery Lane .....	60	800	75	—	—	—	—
Parkgate, Bear Tree Road .....	42	200	75	36	80	6	3u 2t
Pendleton, Cobden Street .....	74	300	250	90	113	4	8
Rawtenstall .....	45	100	60	48	45	5	—
Rochdale, Michael Street .....	54	200	100	no return	—	4	1
Shipley, Assembly Rooms, Liberal Club, Charles Street .....	82	200	f	—	—	—	6
Slaithwaite, Laith Lane .....	20	150	80	58	80	1	2
Smethwick .....	27	50	24	—	—	1	1
South Shields, 19, Cambridge Street .....	58	850	70	90	50	11	6
Stockport, 26, Wellington Road (North) .....	30	80s	60	—	—	2	3
Stonehouse, Union Place, Corpus Christi Chapel .....	—	850	60 to 70	—	—	several	many
Sunderland, Centre House, High Street .....	62	300	150	380 7n	25	7	20
Tyne Dock, Exchange Buildings .....	80	120	100	36	25	6	2
West Vale, Green Lane .....	46	150	100	53	40s	4	—
Whitworth, Reform Club, Spring Cottages .....	40	100	30	—	—	—	3
Wisbech, Public Hall .....	60	350	800	—	—	6	8

The following societies have not sent replies:—Eatley, Beeston, Bingley, Bishop Auckland, Bolton, Bradford (Walton Street, Horton Lane, Ripley Street, Bankfoot, Birk Street, Bowling, Norton Gate), Burnley (102, Padham Road), Churwell, Darwen, Denholme, Foleshill, Haswell Lane, Heckmondwike, Jarrow, Keighley (East Parade), Leeds (Institute and Psychological), London (several), Manchester (Collyhurst), Mexborough, Middlesbrough (Granville Rooms), North Shields (Borough Road), Northampton, Plymouth, Rochdale (Regent Hall), Salford, Sheffield (Pond Street and Board School), Sowerby Bridge, Station Town, Stockton, Sunderland (Monkwearmouth), Tunstall, Tyldesley, Walsall, Westhoughton, West Pelton, Wibsey, Willington, Woodhouse.

(f) Generally full. (g) Afternoon. (h) Morning. (i) Special occasion. (n) Officers. (o) Scholars. (p) Local. (r) Or more. (s) About. (t) Public. (u) Private.

**OUR CENSUS.**—We have done our utmost to make this as perfect as possible; but there are still some societies unrepresented in our list—their absence is a matter of regret. If they will send the requisite particulars, we will publish them. We shall make some comments next week, if we have space.

OWING to our going to press so early, we have been unable to insert any reports. Some speakers' names are omitted from the list of Sunday services from the same cause. Mr. Wright is planned at Bradford (Ripley St.) and at Darwen. Mr. Schutt is also down for Oldham and Nottingham. We regret these errors, but can do nothing to rectify them.

We have received a pleasant letter from Dr. J. W. Owen, 358, Purchase Street, New Bedford, Mass., U.S.A., which will be his address for the future. He sends kindly greetings to all his friends. He and his are all well and prosperous. His little daughter, aged 10, is developing into a powerful physical medium.

Mr. J. J. Morse sells all spiritual literature published in America and England (see his advt., front page, and write him for catalogue).

"Mediums do not receive from people concerned with them rational treatment. It has always seemed to me that the spiritualist owes consideration to the medium. It seems to me also that the medium owes a duty to us—that he should not place himself in dubious positions; that he should remember that he can bring discredit on the cause that he expounds, even by indiscretion; that he is bound, of all men, to exercise care and caution. We may ask this, and while we, on our part, are urgent that all due justice be done in protecting a man from inconsiderate criticism, we shall also have an urgent duty to perform in protecting the public from people who would prey upon them."—M. A. OXON, in *Light*.

**UNION IS STRENGTH.**—The collective experience of mankind is solid and unvarying on this point that union is strength, and disunion a source of weakness and failure. Shoulder to shoulder, drilled and disciplined, a rabble becomes an army, each man a match for a hundred of the untrained men that may be brought against it. Organization in every department of man's work means success, saving of time and labour, profit and development. Want of method, want of plan, haphazard work, fitful energy, undisciplined effort—these mean bungling failures. The voice of humanity attests the truth.—M. A. OXON.

## SECRETARIES OF SOCIETIES.

Aberdeen—Mr. J. Clark, 50, Esselemon Avenue  
 Accrington—Mr. J. Holmes, 10, Commercial Street, Church  
 Bacup—Mr. A. Howarth, 125, Rochdale Road  
 Barrow-in-Furness—Mr. Holden, 1, Holker Street  
 Batley Carr—Mr. J. Armitage, Stonefield House, Hangingheaton  
 Beeston—Mr. J. Robinson, Labro Fold, Beeston, near Leeds  
 Belper—Mr. H. U. Smedley, Park Mount  
 Bingley—Mr. P. Bradshaw, Lighthouse, Ferncliffe  
 Birkenhead—Mr. J. Heaney, 318, Beckwith Street  
 Blackburn—Mr. R. Burke, 10, Baines Street  
 Bradford—Walton Street: Mrs. Akeroyd, 375, Bowling Old Lane.  
     Otley Road: Mr. J. Burchell, 59, Otley Road. Horton Lane: Mr. Jackson, 35, Gaythorne Road. Milton Rooms: Mr. E. Kemp, 52, Silk Street, Manningham. St. James' Lyceum: Mr. A. Pitts, 28, Sloane Street. Ripley Street: Mr. T. Tomlinson, 5, Kaye Street  
 Brighouse—Mr. D. Robinson, Francis Street, Bridge End, Raistrick  
 Burnley—Mr. Cottam, 304, Padham Road (Hammerton St. Society).  
     Mr. Chisham, 38, Berkeley Street (Trafalgar St.)  
 Buralem—Mr. Walker, 15, Stanley Street, Middleport  
 Byker—Mrs. Hogg, 16, Spencer Street, Heaton  
 Cleckheaton—Mr. W. H. Nuttall, 19, Victoria Street, Moor End  
 Colne—Mr. J. T. Hargreaves, 3, Back Seldon Street  
 Cowans—Mr. G. Bentley, Lepton, near Huddersfield  
 Darwen—Mr. T. Harper, 61, Carr Street  
 Denholme—Mr. C. Proctor, 7, Blue Hill  
 Dewsbury—Mr. J. Rowley, Oates Street  
 Eccleshill—Mr. H. M. Blackburn, 28, Green Place, Undercliffe, Bradford  
 Exeter—Mr. R. Shepherd, 18, Longbrook Terrace, Longbrook Street  
 Felling—Mr. J. Dobson, 12, Elswick Street, Gateshead  
 Glasgow—Mr. A. Drummond, 80, Gallowgate  
 Halifax—Mr. I. Longbottom, 25, Pellon Lane  
 Heckmondwike—Mr. J. Collins, Carr Street  
 Hetton—Mr. Charlton, 29, Dean Street, Hetton Downs  
 Heywood—Mrs. S. Horrocks, 22, Gorton Street  
 Huddersfield—Brook Street: Mr. J. Briggs, Lockwood Road, Folly Hall. John Street: Mr. J. Gee, 2, Harrop's Buildings, Quarmby Rd.  
 Idle—Mr. Stewart, 121, Undercliffe Street, Bradford  
 Keighley—East Parade: Mr. J. Roberts, 8, Bronte Street, off Bradford Road. Assembly Room: Mr. R. Hargreaves, 49, Lawholme Lane  
 Lancaster—Mr. Ball, 17, Shaw Street  
 Leeds—Grove House Lane: Mr. W. Wakefield, 74, Cobourg Street.  
     28, Cookridge Street: Mr. J. W. Hanson, 22, Milford Place, Kirkstall Road  
 Leicester—Mr. Potter, 58, Westbourne Street  
 Leigh—Mr. J. Wilcock, 81, Firs Lane  
 Liverpool—Mr. Russell, Daulby Hall  
 London—Clapham Junction: Mr. R. Hill, Ilminster Gardens, Lavender Hill. Islington: Mr. G. Cannon, 309, Essex Road. King's Cross: Mr. J. B. Daly, 53, Hatherne Road, Holloway, N. Notting Hill Gate: Mr. P. Smythe, 68, Cornwall Road, Bayswater, W. Peckham: Mr. Long, 99, Hill Street. Stratford: Mr. A. Bewley, 3, Arnold Villas, Leyton, Essex  
 Longton—Mr. F. D. Bradley, Meir Road, Normacot, Longton, Staffs.  
 Macclesfield—Mr. S. Hayes, Rose Lodge, Bolinbroke Road, Upton  
 Manchester—Tipping Street: Mr. Hyde, 89, Exeter Street, Hyde Road. Collyhurst Road: Mr. Horrocks, 1, Marsh Street, Kirby Street, Ancoats  
 Mexborough—Mr. W. Warren, 38, Wood Street  
 Middlesbrough—Mr. Brown, 56, Denmark Street  
 Morley—Mr. J. Lawton, 8, Bank Top  
 Nelson—Mr. F. Holt, 23, Regent Street, Brierfield  
 Newcastle-on-Tyne—Mr. Robinson, 18, Book Market  
 North Shields—Mr. Patterson, 134, Linskill Street. 41, Borough Road: Mr. Taylor  
 Northampton—Mr. T. Hutchinson, 58, Craven Street  
 Nottingham—Mr. Burrell, 48, Gregory Boulevard  
 Oldham—Mr. Gibson, 41, Bowden Street  
 Openshaw—Mr. Garbett, 17, Pink Bank Cottages, Gorton  
 Parkgate—Mr. T. Draper, 54, Victoria Road  
 Pendleton—Mr. T. Carr, 2, Cook Street, Whit Lane  
 Ramsbottom—Mr. J. Lea, 10, Moore Street  
 Rawtenstall—Mr. W. Palmer, 17, Prospect Hill  
 Rochdale—Regent Hall: Mr. J. E. Gray. Michael Street: Mr. J. W. Abram, 62, Oldham Road  
 Salford—Mr. Betts, 51, Trafford Road  
 Saltash—Mr. Williscroft, 24, Fore Street  
 Sheffield—Mr. W. S. Brittain, 130, Cundy Street, Walkley  
 Shipley—Mr. C. Gomersall, 16, Alma Street, Windhill  
 Slaithwaite—Mr. J. Meal, Wood Street  
 Smethwick, near Birmingham—Mr. D. Findlay, 25, Corbett Street  
 South Shields—19, Cambridge Street: Mr. J. D. Pinkney, 27, Cambridge Street  
 Sowerby Bridge—Mr. Levi Dixon, 21, Syke Lane  
 Stockport—Mr. J. Ainsworth, 31, School Street, Cheadle Heath  
 Stonehouse—Mr. C. Adams, 11, Parkfield Terrace, Plymouth  
 Sunderland—Mr. G. Wilson, 48, Exeter Street, Pallion  
 Tyne Dock—Mr. J. Graham, 18, Belle Vue Terrace  
 Tyldeley—Mrs. Morris, Shuttle Street  
 Walsall—Mr. Tibbits, Aston Villa, Wednesbury Road  
 Westhoughton—Mr. Fletcher, 844, Chorley Road  
 West Pelton—Mr. Weddle, 7, Grange Villa  
 West Vale—Mr. Asa Smith, West Vale, near Halifax  
 Whitworth—Mr. J. Heyworth, 64, John Street  
 Willington—Mr. Cook, 12, York Street  
 Wisbech—Mr. Upcroft, 80, Norwich Road

## FEDERATIONS.

Lancashire—Mr. P. Lee, 26, Freehold Street, Rochdale.  
 London—Mr. Long, 99, Hill Street, Peckham  
 North-Eastern—Mr. F. Sargent, 42, Grainger Street, Newcastle-on-Tyne  
 Yorkshire—Mr. M. Marchbank, 129, Undercliffe Street, Bradford

## LYCEUM SECRETARIES.

Accrington—Mr. J. Holmes, 10, Commercial Street, Church  
 Bacup—Mr. J. T. Starkey, 15, Plantation Street  
 Barrow—Mr. W. Sharp, 29, Cameron Street, Old Barrow Isle  
 Batley Carr—Mr. A. Kitson, 55, Taylor Street, Batley  
 Belper—Mr. H. U. Smedley, Park Mount  
 Bingley—Mr. P. Bradshaw, Light House, Ferncliffe  
 Blackburn—Mr. R. Burke, 10, Baines Street  
 Bradford—St. James's: Mr. J. H. Smith, 227, Leeds Road. Milton Rooms: Mr. J. Naylor, 46, Willow Street, Girlington  
 Brighouse—Mr. J. Halstead, New North Road, Raistrick  
 Burnley—Miss A. J. Woodward, 31, Elm Street  
 Cleckheaton—Mr. C. H. Clough, Northgate  
 Colne—Mr. T. Foulds, 26, Walter (or Walton) Street  
 Eccleshill—Mr. H. M. Blackburn, 28, Green Place, Undercliffe, Bradford  
 Halifax—Mr. J. Kendrew, 38, Back Rhodes Street, Hanson Lane  
 Huddersfield—Brook Street: Mr. J. Briggs, Lockwood Road. John Street: Miss Wardle, Commercial Street  
 Idle—Mr. T. Shelton, 9, Highdale Terrace  
 Lancaster—Mr. A. Bleasdale, 18, Primrose Hill  
 Leicester—Mr. Hodson, 68, Mill Lane  
 Liverpool—Mr. S. S. Chiswell, 11 and 13, Renshaw Street  
 London—Peckham: Mr. W. T. Coleman, 130, Crofton Road, S.E.  
 Macclesfield—Mr. W. Pimblott, 38, Lansdowne Street  
 Manchester—Mr. W. Hyde, 89, Exeter Street, Ardwick  
 Middlesbrough—Mr. T. Gibson, 17, Pierson Street, North Ormesby  
 Nelson—Mr. W. W. Greenwood, 87, Prospect Terrace, Brierfield  
 Newcastle—Miss M. J. Graham, 1a, 4th Street, Bensham, Gateshead  
 North Shields—Mr. H. Appleby, jun., 44, Linskill Street  
 Nottingham—Mr. E. J. Overbury, Skynner Street, Mansfield Road  
 Openshaw—Isabel Wild, 168, Hulme Hall Lane, Miles Platting  
 Parkgate—Mr. T. Marriot, Ashwood Road  
 Pendleton—Mr. H. J. Donnelly, 2, Clarendon Road  
 Rawtenstall—Mr. W. Palmer, 17, Prospect Hill  
 Slaithwaite—Mr. J. Sutcliffe, Ingfield Place, Linthwaite  
 South Shields—Mr. F. Pinkney, 27, Cambridge Street  
 Sunderland—Master Moorey, 76, Ward Street  
 Tyne Dock—Miss M. Berkshire, Deans  
 West Vale—Mr. Asa Smith, grocer, Greetland

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MEDIUMS AND SPEAKERS.

Mr. J. Armitage, Stonefield House, via Dewsbury  
 Mrs. Bailey, 47, London Street, Southport  
 Mr. Bamforth, Commercial Buildings, Slaithwaite  
 Mrs. Barnes, 1, Porter's Yard, Holden Street, Radford, Nottingham  
 Mrs. Barr, Hednesford, Staffordshire  
 Mrs. Beanland, 2, Back East Street, Ellerby Lane, Leeds  
 Miss E. A. Blake, 14, Higson Street, Pendleton. (See advertisement.)  
 Mr. J. Boocock, 4, Bradley Street, Park Road, Bingley  
 Mr. J. H. Bowens, 665, Bolton Road, Bradford  
 Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester  
 Mrs. Butterfield, Bank Street, Blackpool  
 Mr. E. Bush, 26, Sunbridge Road, Bradford  
 Mr. J. Campion, Burley Mills, Kirkstall Road, Leeds  
 Mrs. Cannon, 74, Nicholas Street, New North Road, Hoxton, London, N.  
 Mr. and Mrs. Carr, 8, Nelson Street, Keighley  
 Mr. J. T. Charlton, 29, Dene Street, Hetton Downs  
 Mrs. Connell, 4, Ashfield Terrace, Oxford Rd., off Meanwood Rd., Leeds  
 Miss Cowling, 46, York Street, Bingley  
 Mrs. Craven, 5, Trafalgar Terrace, Albert Grove, Leeds  
 Mrs. Crossley, 29, Lombard Street, King's Cross, Halifax  
 Mrs. Dennings, 3, Back Lane, Idle  
 Mrs. Dickenson, 4, School Street, Stourton, near Leeds  
 Mr. T. Espley, c/o Mr. Tomlinson, 5, Kaye St., Manchester Rd., Bradford  
 Mr. Geo. Featherstone, 73, Netherfield Lane, Parkgate, near Rotherham  
 Mr. S. Featherstone, Berwick Buildings, Holly Bush Road, Parkgate  
 Miss Gartside, 9, Lark Hill Court, Rochdale  
 Mr. W. Goddard, 14, Princes Mews, Princes Sq., Bayswater, London  
 Mrs. Green, 86, Hill Street, Heywood  
 Mrs. Gregg, 11, Oatland Avenue, Camp Road, Leeds  
 Mr. J. G. Grey, 6, Charlotte Street, Askew Road, Gateshead-on-Tyne  
 Mrs. Groom, 200, St. Vincent Street, Birmingham  
 Mrs. Hargreaves, 607, Leeds Road, Bradford  
 Miss Harris, 16, Heber Street, Keighley  
 Miss Harrison, 21, Drawton Street, Manchester Road, Bradford  
 Miss Hartley, 17, Oak Street, Highfield Lane, Keighley  
 Mrs. Hellier, 15, Bateman Street, Manningham Lane, Bradford  
 Mr. Hepworth, 151, Camp Road, Leeds  
 Mr. Thos. Houldsworth, 21, Moss Street, Keighley  
 Miss Hollows, 720, Oldham Road, Failsworth  
 Mr. Wm. Hopwood, 2, Harrison Street, Bowling Back Lane, Bradford  
 Mrs. and Miss Illingworth, Aeolus Place, Bowling Back Lane, Bradford  
 Mr. Walter E. Inman, 9, Long Henry Street, Sheffield  
 Mrs. Ingham, 11, Sapgate Lane, Thornton, Yorks.  
 Mrs. Jarvis, 3, Brayshaw Yard, Lumb Lane, Bradford  
 Mr. W. Johnson, 146, Mottram Road, Hyde  
 Miss Jones, 2, Benson Street, Liverpool (see advt.) [dersfield  
 Miss Keeves, c/o Miss Haigh, 47, Lewisham Ter., Slaithwaite, near Hud-  
 Mr. A. Kitson, 55, Taylor Street, Batley  
 Mr. J. Livingstone, Co-op. Stores, Hetton  
 Mr. James Lomax, 2, Green Street East, off Railway Road, Darwen  
 Mr. Albertus Magnus, M. E., Wilsden, near Bingley, Yorks.  
 Mrs. Menmuir, 8, Sheepscar Place, Skinner Lane, Leeds  
 Mr. D. Milner, 18a, Upper Aspley, Huddersfield  
 Mr. J. J. Morse, 16, Stanley Street, Fairfield, Liverpool  
 Mr. and Mrs. Murgatroyd, 10, High Dale Terrace, Idle, near Bradford  
 Mr. W. Murray, 17, Charlotte Street, Gateshead  
 Miss S. J. Myers, 15, Leyflekes, Idle  
 Mr. Z. Newall, 8, Whiteash Lane, Oswaldtwistle  
 Mr. H. Oliver, 62, St. James Street, Leeds  
 Mr. J. Paine, 21, Brougham Road, Dalston, London

Mr. W. Palmer, 17, Prospect Hill, Rawtenstall  
 Mr. Parker, 681, Little Horton Lane, Bradford  
 Miss Parker, 257, Old Bowling Lane, Bradford  
 Miss Patefield, 811, Bolton Road, Bradford  
 Mr. Peel, 40, Town Street, Armley, Leeds  
 Mr. J. Pemberton, 4, Orford Lane, Warrington  
 Miss Pickles, 229, Westgate, Keighley  
 Mr. B. Plant, 52, John Street, Pendleton, Manchester  
 Mr. T. Postlethwaite, 37, Wells Street, Rochdale  
 Miss H. Price, 12, Moss Mill Street, Rochdale  
 Mr. W. Proctor, 22, Panton Terrace, Barrow-in-Furness  
 Mr. J. G. Robson, 53, Bournemouth Road, Rye Lane, Peckham, London  
 Mrs. Rogers, 7, Market Place, Macclesfield  
 Mr. Rowling, 65, Ripley Terrace, Bradford  
 Mrs. Russell, 191, Bowring Old Lane, Bradford  
 Mr. F. S. Sainsbury, 72½, Stanley Street, Humberstone Road, Leicester  
 Mr. Schutt, 12, Gordon Street, Belgrave Road, Keighley  
 Mrs. Scott, 157, West Lane, Keighley  
 Mr. G. Smith, Church Fold, Colne  
 Mrs. J. M. Smith, 5, Colville Terrace, Beeston Hill, Leeds  
 Mrs. Spring, 76, Henry Street, Avenue Road, St. John's Wood, London  
 Mrs. Stair, Flesh House Gardens, Keighley  
 Mr. Standish, 20, Hornby Street, Oldham  
 Mrs. Stansfield, 7, Warwick Mount, Batley  
 Mrs. Stansfield, care of Mrs. Robinson, 77, Tweedale Street, Rochdale  
 Miss Sutcliffe, 12, Moss Mill Street, Rochdale  
 Mr. Swindlehurst, 25, Hammond Street, Preston  
 Mr. J. B. Tetlow, 46, Harrison Street, Pendleton  
 Mrs. Venable, 28, Bold Street, Bacup  
 Mrs. Wade, 29, Braithwaite Edge, near Keighley  
 Mr. and Mrs. Wainwright, Silver Street, Scholes, near Cleckheaton  
 Mrs. Walker, 275, Cornwall Road, Notting Hill, London, W.  
 Miss Walker, 97, Royds Street, Rochdale  
 Mr. W. E. Walker, 10, Woolmer Road, Angel Road, Edmonton  
 Mr. W. Walker, High Peak, near Derby  
 Mr. W. Wallace, 24, Archway Road, Highgate, London  
 Mr. and Mrs. Wallis, 10, Petworth Street, Cheetham, Manchester  
 Miss Walton, 16, Nelson Street, Keighley  
 Mrs. Wetherhill, 7, Alma Street, Wood End, Windhill, Idle  
 Mr. W. H. Wheeler, 69, Queen's Road, Oldham  
 Mrs. Whiteoak, 86, Dean Street, Brown Royd, Bradford  
 Mr. A. D. Wilson, 8, Battinson Road, Halifax  
 Mr. Wollison, 158, Queen Street, Walsall  
 Mr. G. Wright, 156, Gillington Road, Bradford  
 Mr. Wyldes, 364, Nethells, Long Acre, Birmingham  
 Mrs. Yarwood, Darton Station, near Barnsley  
 Mrs. Yeeles, 4, Albert Street, New Wisbech

#### LONDON FEDERATION SPEAKERS' LIST.

Mrs. Bell, 2, Sidmouth Place, Lyndhurst Road, Peckham  
 Mr. J. A. Butcher, 157, Bird in Bush Road, Peckham  
 Mr. Clack, 26, Shirland Road, Bristol Gardens, W.  
 Mr. Darby, 31, Stavordale Road, Highbury, N.  
 Mr. W. O. Drake, 34, Cornwall Road, Bayswater, W.  
 Mr. Emms, 6, Stockmar Road, Hackney  
 Mr. U. W. Goddard, 295, Lavender Hill, Wandsworth  
 Mr. J. Hopcroft, 3, St. Luke's Terrace, Canterbury Road, Kilburn  
 Mr. J. Humphries, 298, Commercial Road, Peckham  
 Mr. McKenzie, 48, Richmond Road, Barnsbury, N.  
 Miss Keeves, 11, Antill Road, Grove Road, Bow, E.  
 Mr. W. E. Long, 99, Hill Street, Peckham  
 Mr. Iver Macdonnell, 50, Quickett Street, Bow, E.  
 Mrs. Stanley, 5, Binfield Road, Clapham  
 Mr. Towns, 124, Portobello Road, Notting Hill, London, W.  
 Mr. J. Veitch, 44, Coleman Road, Peckham

#### PROSPECTIVE ARRANGEMENTS.

##### PLAN OF SPEAKERS FOR JANUARY, 1890.

IDLE : 5, Mrs. Craven ; 12, Mrs. Dickinson ; 19, Mrs. Jarvis ; 26, Mr. G. Newton.  
 HUDDERSFIELD (Brook Street) : 5, Mr. A. D. Wilson ; 12, Mr. Ringrose ; 19, Mrs. Wallis ; 26, Mr. Tetlow.  
 LONDON (Notting Hill Gate) : 5, Federation—Messrs. Bell, Butcher, Emms, and Long ; 12, Mr. Veitch ; 19, Mr. J. A. Butcher ; 26, Mr. J. Hopcroft. Tea meeting on Sunday (5th), at 5 p.m. ; public gathering at 7 p.m.  
 MANCHESTER : 5, Mr. J. B. Tetlow ; 12, Mrs. Groom ; 19, Mr. J. S. Schutt ; 26, Mr. J. J. Morse.

ACCRINGTON. 26, China Street.—Saturday, December 28th, a Christmas tea party and miscellaneous entertainment, tickets 1s., children 6d. Tea at 5 p.m. prompt. All friends cordially invited.—J. Holmes, sec.

BRADFORD. Bentley Yard, Bankfoot.—December 28, tea and entertainment. Tickets 9d., all welcome.

BRADFORD. Little Horton, 1, Spicer Street.—Service of Song, "Rest at Last," January 5th, 1890, at 6 p.m.

BURSLEM. Coleman's Room.—Jan. 5, 1890, Mrs. M. Smith. Jan. 6, a tea meeting will be held, and Mrs. Smith will deliver an address.

DEWSBURY. Vulcan Road.—Saturday, December 28th, tea [time not stated]. Prices: Adults, 6d. ; children, 3d. ; after tea, 3d.—J. R.

LANCASER. Atheneum Street, Leonard's Gate.—Annual tea party and entertainment in connection with the Lyceum, December 28th. Lyceum members free, other children, under 12, 6d. Admission to entertainment only, adults 3d., children 2d. Entertainment at 7 p.m.

LEEDS. Spiritual Institute.—Friday, 27th, a children's tea at 5-30 p.m., tickets 8d. each, Lyceum scholars free. After tea a few recitations, games, and amusements.

LIVERPOOL.—A sale of work will be held at Daulby Hall, Daulby Street, on Tuesday, February 18th, 1890, to assist the Lyceum by raising a fund to defray the cost of providing manuals, books, badges, and banners for the use of the scholars. As the attendants pay no fees, and no collection is taken from visitors, it is thought that friends may be

confidently appealed to for assistance in the form of materials to make up, goods to be sold, or cash. We do not ask for large donations, but respectfully solicit such contributions as may be agreeable, and in all cases they will be gratefully accepted and duly acknowledged by Florence Morse, honorary secretary to sale committee, 16, Stanley Street, Fairfield, Liverpool.

LONDON.—The half-yearly general meeting of the South London Spiritualists' Society will be held at Winchester Hall, on Monday evening, Dec. 30, at 8-15. Business: Election of officers, work for the future, &c. It is hoped that all members who have any interest in the society's welfare, will attend the meeting.—W. E. Long, hon. sec.

LONDON SPIRITUALISTS' FEDERATION.—The next monthly meeting of the above will be held in connection with the Notting Hill Society, at Zephyr Hall, Bayswater, on Sunday evening, Jan. 5th. Addresses by prominent spiritualists and mediums. As a social tea will precede the service, it is hoped there will be a goodly gathering of spiritualists to inaugurate another year's work.—W. E. Long, hon. sec.

LONDON. Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—Choir practice every Friday evening at 68, Cornwall Road, Bayswater, at 8 o'clock. Help urgently needed. Those wishing to assist are kindly invited to attend the practice. It has been deemed advisable to delay our social tea meeting, and it will be held on 5th January next, instead of 29th December, as stated. Tickets of admission, obtainable from any of the committee or of secretary, adults, 9d. each ; children, 6d. each. Members and friends will, it is hoped, do their utmost to make this a good success. Persons can become members of this association on payment of a subscription, and are requested to kindly communicate with secretary. The annual general meeting will be held on Tuesday evening, 31st inst., at 7-30 ; business—election of committee for new year, consideration of proposals to admit new members, &c.

MANCHESTER.—The Manchester Spiritualists hold their annual tea party, entertainment and ball in the Ardwick Town Hall (Back of Ardwick Green), on January 1st, 1890, tea at 5 p.m. sharp. Entertainment will consist of songs, solos, duets, recitations, &c., and by permission of Messrs. Abel Heywood and Sons, publishers, a dramatic sketch entitled, "My Wife's Relations," to conclude with a screamer entitled, "The Black Schoolmaster." Dancing at 10-0 p.m. till 2-0 a.m. Tickets 1s., children half-price ; after tea 6d., from any of the committee.

MANCHESTER. Geoffrey St. Hall, off Shakespeare Street.—Circles. Sundays, 10-30 a.m., and Tuesdays at 8 p.m., for the public. Thursdays, spiritualists only, at 8 p.m. Admission 2d. each.

MANCHESTER. Psychological Hall.—New Year's Day : Lyceum tea party. Tea at 4 o'clock. Adults 9d., children 4d. Free tickets to lyceum members.

MIDDLESBROUGH. Spiritual Hall.—New Year's Night : Grand tea, entertainment, supper, and social night. A hearty welcome.

NEWCASTLE.—On New Year's Day a grand tea, concert, and supper will take place. Mr. J. J. Morse will preside. The committee also desire to extend an affectionate and general invitation to all old and new friends of spiritualism in the North, to unite in one grand phalanx of harmony and unity to provide funds to proclaim to mortals the glorified truths of immortal life, and to wave the white flag of spiritualism from the ancient ramparts of canny Newcastle.

NEWCASTLE.—Dec. 29, 30, 1889, and January 5, 1890, Mr. J. J. Morse will deliver orations, at 10-45 and 6-30. Reply to Colonel Olcott, "Theosophy and Re-incarnation not Proven," on Monday, the 30th, at 7-30. Friends, come in crowds to hear this gifted orator.

NORTH SHIELDS. Camden Street.—January 9, 1890, Mr. J. J. Morse ; also on Sunday, the 12th. Price of admission 6d. and 3d.

OLDHAM.—A Public Debate, Monday and Tuesday (Jan. 6 and 7). Subject, "Is Spiritualism in Harmony with the Teachings of the Bible?" Affirmed by Mr. E. A. Verity, jun. ; denied by Mr. J. A. Dove, both of Oldham. Admission, 3d. ; a few reserved seats, 6d. Doors open at 7 o'clock, to commence at 7-30. This is a splendid opportunity for the lovers of truth to hear both sides of an interesting question. We trust it will be well attended. The nett proceeds are to be donated to the funds of the Oldham Infirmary.—W. H. W.

OPENSHAW.—Jan. 1, 1890 : Public tea party, entertainment, and ball, in the Mechanics' Institution, Pottery Lane. Tickets, 1s. 6d.

OPENSHAW.—Organist : Any lady or gentleman willing to give their services as organist for two services each Sunday—morning at 10-30, and evening at 6—please communicate with the Secretary, 17, Pink Bank Cottages, Gorton ; or at the room on Sundays. Good opening for those wishing to improve themselves.—J. G.

ROtherham. Temperance Hall.—Sunday, Jan. 5th, Mr. E. W. Wallis. At 2 p.m., "What we Know of Life Here and Life Hereafter." At 6 p.m., "Spiritualism, the Coming Religion." Collections. All friends invited.

SLAITHWAITE.—Saturday, December 28th, tea party and entertainment in the meeting room, Laith Lane, with songs, recitations, readings, &c. Mr. Hepworth, the great comic, of Leeds, is especially engaged.

SALFORD.—Dec. 28, the fourth annual tea party and entertainment. Tea at 5-30 p.m. (ham tea). Gentlemen, 1s. ; ladies, 9d. ; children, 6d.

#### PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

A HAPPY NEW YEAR TO YOU !

PASSED TO THE HIGHER LIFE.—Mr. George Cooper, of 3, John Street, Tong End, Whitworth, December 16th, aged 55 years, after a short illness of only a few days, during which he suffered severely from inflammation of the lungs and throat. By special request the funeral services were conducted by Mr. E. W. Wallis, on Thursday afternoon. Mr. Cooper was an earnest spiritualist for several years, and passed away perfectly happy. A large number of spiritualists assembled, and a service was held by the relatives and friends in the house and at the cemetery chapel by Mr. Wallis, whose inspirers spoke words of comfort and cheer ; their sympathetic and feeling utterances were much appreciated. A few words by the grave-side concluded the services. Hymns were sung at the house and cemetery. Tea was provided at the hall, and a service held by Mrs. Venables.

BIRKENHEAD. 144, Price Street.—On December 17th we held our first social tea and entertainment, when forty sat down to a substantial tea. We afterwards had singing and recitations, and a very good address from Miss Jones, who exhorted us to unite for the common good of humanity. A very pleasant evening.

**SPIRITUALISM THE FOE TO MATERIALISM.**—Our Christian friends are jubilant if they succeed in converting an avowed atheist; and well they may be, for such an event is of rare occurrence. But the ranks of spiritualists number many who at one time were atheists, materialists, agnostics, or secularists. Many prominent advocates and workers in the great army of sceptics have been brought to a knowledge of continued life and belief in a Supreme Intelligence. We propose to devote some portion of our space weekly to publish the names of sceptics who have become spiritualists, and give brief evidences in proof.

ALFRED RUSSELL WALLACE was a "confirmed philosophical sceptic" and materialist. He came to the inquiry into spiritualism unbiased by hopes or fears, but with an "ingrained prejudice against even such a word as spirit," and believed only in matter and force. But he says, "*the facts beat me*"; and he was ultimately compelled to accept the spiritual explanation of the facts, for they could be accounted for in no other way. See "Miracles and Modern Spiritualism," by A. R. Wallace, page 125, and page 7 of preface. [We shall be obliged to any of our readers who will supply us with instances and particulars of similar conversions from materialism.—E. W. Wallis.]

**ST. VITUS' DANCE CURED.**—A correspondent writes: "Mrs. M. J. Hardy, of 43, Victoria Street, Cleckheaton, who had been under medical treatment for more than a year without any good result, has been cured in one month by the guides of Mr. J. W. Nuttal, of 19, Victoria Street, Cleckheaton."

**STOLEN GOODS RECOVERED BY CLAIRVOYANCE.**—Mr. W. Towns writes: "A reverend gentleman came up to London from South Wales to consult me as to a robbery that had taken place while he was three weeks at the seaside. A lady and servants offered to take charge of the house whilst he and his wife were away; when he returned he was surprised to find all his wife's jewellery and other things stolen. He consulted the police to try and recover them, but all to no avail. A friend sent him up to me. I at once went down—clairvoyantly—and saw who had stolen the goods, and where he would find them. The reverend gentleman writes: 'You will be glad to hear that the information you gave me as to the robbery about which I consulted you some weeks ago, led to the recovery of all the stolen articles.' [We have read the Rev. gentleman's letter.—E. W. W.]

**NEW LYCEUM.**—The Kensington and Notting Hill Spiritualist Association are endeavouring to organise a Lyceum, to commence in the New Year. Helpers wanted, and it is earnestly hoped that members and friends will assist the promoters. There is no doubt that one is necessary in this neighbourhood, and it is necessary to have the co-operation of all members, &c., to ensure success. Further particulars of Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater, W.

**FOR MRS. COGMAN'S BENEFIT.**—Mr. Hopcroft kindly offers to give his services for several séances for the fund for Mrs. Cogman, if a suitable room can be placed at his disposal.

Miss Young, Portland Bakery, Portland Street, Stepney, London, E., thankfully acknowledges the following sums: A. A., 5s.; "A Friend," 2s. 6d.; Mr. Wallis's friend, 1s.; Mr. Emma, 2s.; Mr. Wortley, 2s. 6d. [Mrs. Cogman gratefully acknowledges the 5s. from Mrs. Bowman, forwarded by Mr. Wallis.]

**ORTHODOXY.**—Is it dying out? A kindly correspondent suggests that the old substitutionary idea of the atonement is dying out, and points us to the opinions of certain preachers who are preaching the "larger hope" and to the *Christian World* as evidence in point. But he cannot deny that the *Christian World* is regarded by many thousands of Christians as "unsound" and heretical! Spurgeon, Baxter, and Booth represent the views of hosts of people who are, in their estimation, strictly orthodox and evangelical. We were handed a hymn paper a few days since, of hymns to be used at an evangelistic service, on which were printed the following choice specimens of theologic faith—

"His blood can make the foulest clean,  
His blood avails for me."

"Can my God His wrath forbear,  
Me, the chief of sinners, spare?  
Jesus speaks and pleads His blood;  
He disarms the wrath of God;  
Now, my Father's bowels move,  
Justice lingers into love."

"There is life for a look at the Crucified one,  
There is life at this moment for thee;  
Then look, sinner, look unto Him and be saved,  
Unto Him who was nailed to the tree."

"It is not thy tears of repentance nor prayers,  
But the blood that atones for the soul;  
On Him, then, who shed it thou mayest at once  
Thy weight of iniquities roll."

"His blood atoned for all our race,  
And sprinkles now the throne of grace."

Educated mediums, whose moral characters are above reproach, and whose lives are blameless, who will be able not only to let higher intelligences speak through them, but who are themselves competent to give an intelligent reason for the hope that is in them, will be an incalculable blessing to the world, and—what in comparison is, after all, a trivial matter—will make the name of spiritualist respected. This cannot be accomplished, however, either with or without the aid of the spirit world unless we have within us a profound sense of the solidarity of mankind, and a strong desire to lift a little of the heavy burden of woe that oppresses our race.

## HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or *impressions*, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by *mental* as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDING BRITTEN.

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